

AUTHORITY, POWER AND CONTROL IN FAMILY SYSTEMS COUNSELING

**A Project
Presented to
the Faculty of THE SCHOOL OF THEOLOGY
AT CLAREMONT**

**In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry**

**by
Norman Lee Mayberry
May 1988**

This professional project, completed by

Norman Lee Mayberry,

*has been presented to and accepted by the Faculty
of the School of Theology at Claremont in partial
fulfillment of the requirements for the degree of*

DOCTOR OF MINISTRY

Faculty Committee

Howard Clinebell

Van V. Rhoads

November 5, 1987

Date

Allen J. Moore

Dean

© 1988

Norman Lee Mayberry

ALL RIGHTS RESERVED

Abstract

Authority, Power and Control in Family Systems Counseling

Norman Lee Mayberry

This project suggests a feminist ontological foundation for family counseling systems that emphasizes authority, power and control in their views. The Palo Alto Brief Therapy Group is the primary focus of this project; however, several disciplines are brought together in this treatise. Theologians Paul Tillich and Rosemary Radford Ruether are combined to set the stage for a timely divestment of feminist issues. Also, sociologist Max Weber is quoted to clarify the understanding of authority, power and control. Management is suggested as a wholesome alternative to the word control in this project, the latter considered by some to have patriarchal overtones. It is suggested that the counselor manage the therapy from the initial family contact to termination of counseling for the sake of brevity.

Brevity in counseling is affirmed as a value for both counselor and client in this project. The weaving together of views, theories and methods will be of special interest to the busy counselor who wishes to do therapy briefly in clinic or church study. Brief therapy is achieved when common counselor-client interaction that impedes progress toward the

resolution of identified problems is precisely isolated and circumvented.

The last chapter of the project proposes an educative counseling opportunity for the counselor who feels unfinished when the appropriate interventions of the Palo Alto Brief Therapy Group are exhausted. Verbatim and commentary are drawn from the project writer's own experience and research in dealing with a pertinent feminist issue.

Table of Contents

	Page
List of Figures	vi
 Chapter	
1. Introduction	1
The Problem Addressed by the Project	1
The Nature and Importance of the Problem	1
Purpose of the Project	2
Definition of Terms	3
Scope and Limitations of the Project	6
Outline of Chapters	10
2. Authority and Ground of Being through the Lens of Feminist Theologian Rosemary Radford Ruether	
Introduction	12
A Place to Stand	12
A Metaphor	15
Ecology	17
Immanence and Transcendence	20
Summary : : :	21
Authority	22
Power and Control	29

Chapter		Page
3.	Authority, Power and Control through the Lens of Family Therapists, Family Systems Therapists and Specifically the Palo Alto Brief Therapy Group	
	Power Relationships: A Major Topic for Two Decades	32
	Family Systems: Join the Family, Join the Power and Join the Position . . .	35
	The Palo Alto Group	38
	Therapist Maneuverability	45
4.	Authority, Power and Control through the Lens of Paul Tillich	
	A Place to Stand	52
	Christology	58
	The Authority of Jesus The Christ	58
	Heteronomy, Autonomy and Theonomy	58
	Summary	63
	Tillich-Weber Paradigm	63
	Control or Management of Power, Love and Justice in the Family	68
	Tillich's Theology Informs the Pastoral Counselor	70
	The Counselor's Management of Authority and Power in the Family	71
	Feminist Concerns: The Strange Work of Love .	73
5.	The Innovative Management and Strategy of the Pastoral Counselor Set in the Views and Practices of the Palo Alto Family Systems Group	
	Introduction	78

Chapter	Page
Management of the Initial Interview	81
Client Positioning	84
Case Management and Planning	87
Interventions	92
Termination of Treatment	98
Values for the Pastoral Counselor in Brief Therapy	101
6. A Modified Model for Family Counseling	
An Educative Counseling Opportunity	104
Modification	109
Closing Summary	118
Appendix	119
Bibilography	121

Figures

Figure		Page
1.	The Key Stone	9
2.	The Pacific Plate	18
3.	The Nine Dot Problem	44
4.	The Strange Work of Love	75

ACKNOWLEDGEMENT

I want to express my appreciation to my advisers, Dr. Howard Clinebell Jr. and Dr. Dan Rhoades, for their counsel and guidance in putting this Doctor of Ministry project together. Great appreciation to my family for their support from the beginning. First to Frances, my wife, who encouraged me to enroll in the program and then through personal sacrifice and gentle pushing enabled me to complete the project, I express the greatest appreciation. Thank you to Michelle, who patiently typed and retyped the project. Thank you to John who listened when I needed to talk. Thank you to Marcella who, through her insight as a student, gave me freedom to be a student again. Thank you to Benjamin who gave me long periods of quiet at home to write.

CHAPTER 1

Introduction

Problem Addressed by Project

This project deals with the problem of stress in the family where there is conflict over family members' misuse of authority, power and control.

The Nature and Importance of the Problem

Since the membership of the church is made up of families or singles who are or were members of a family, and since the church has had an influence on the interpretation of authority, power and control in the family, the church has a basic responsibility to deal with these three elementary aspects of family structure.

Many families are threatened by conflict over who has authority, power and control. This often leads to individual neurosis and family instability. Most families equate this kind of trouble in the home with failure, which in turn is often the source of shame and guilt. Shame and guilt many times will lead to isolation. Families troubled by shame and guilt will frequently terminate their participation in the activities of the church program.

This problem has an important bearing on child rearing. For example, public school teachers report they know immediately when there is trouble in the home since children from troubled homes

are often abused and in turn are abusive to others.¹ In school, and elsewhere, siblings often act out their frustration in vandalism and other anti-social behavior. Delinquency often does not come to an end with maturity. Adults oftentimes continue to act out the pathology of their childhood in domestic violence.

The social and psychological scars that adults and children bear, sometimes for the rest of their lives, are an incentive for the church and community to become concerned.

Conflict over authority, power and control is inevitable but the management, in a healthy way, should be the goal of the pastoral counselor, church and community.

Purpose of the Project

The pastoral counselor may be a crucial agent in identifying these problems and enabling family members to develop more effective ways of managing conflict. The pastoral counselor's effectiveness in this task will depend on a sound theological understanding of authority, power and control coupled with an effective therapeutic process for dealing with these matters.

This project is intended to provide the pastoral counselor with one psychological family system and one theological framework

¹ Irwin G. Sarason and Barbara Sarason, Aggression in Children and Youth, eds. Robert M. Kaplan, Valdimir Konecni and Raymond Novaco (Boston: Martinus Nijhoff, 1984), 167.

in which these problems may be engaged intellectually.²

Definition of Terms

Definitions not footnoted are a composite from many sources. Some definitions have been cut, shaped and reframed to meet the special needs of this project.

Authority, power and control are related in a sequential order. Authority is previous and contiguous to power. Power is previous and contiguous to management of control.

Authority

The traditional view is the right to command obedience and the power to sanction disobedience. Institutionalized authority therefore locates the right to use power in certain roles and status. This involves both a positive social function and a danger. The danger is the abuse of another's rights.

Following Tillich, it can be argued that a proper use of authority delimits and delineates the legitimate and right use of power.³ Power tempered with justice and love becomes influence or benevolent persuasion.⁴

² Theologian Rosemary Radford Ruether informs Tillich's theology from a feminist point of view from which the premise has been formed to use only one theological framework (ground of being) in this project.

³ Paul Tillich, Love, Power and Justice (New York: Oxford Univ. Press, 1960), 89.

⁴ Ibid., 89.

Power

The traditional point of view is the active ability to influence or control others. It is also seen as the ability to compel obedience.

Following Tillich, power can be viewed as receptive as well as assertive.⁵ Persons have power to give their influence to others.⁶ Only a person of great personal power over themselves can take an insult without retaliation.⁷ There is personal power in the ability to suffer justly or unjustly and not be destroyed.⁸ There is grace in power that allows forgiveness.⁹ There is courage in power that remains firm in the face of rejection.¹⁰

Control

The traditional view is to impose direction, or restraining power over another, from outside given situations.

This project employs the word "management" rather than "control" because the former carries with it the concept of justice, mercy and wise negotiation. The word "control" would be deleted except it is so prominent in Family System's view and theory.

⁵ Ibid., 67.

⁶ Ibid., 83.

⁷ Ibid., 113.

⁸ Ibid., 113.

⁹ Ibid., 121.

¹⁰ Paul Tillich, The Courage To Be (New Haven: Yale University Press, 1954), 4.

Management

The judicious use of a means to accomplish an end, or the skillful coordination and use of intrinsic resources in the resolution of a problem is an accepted definition of management. The internal wise management of an inequitable situation by those in authority who are inside the situation.

Emphasis has been put on management because it is the practical key for a blending of the theology of Tillich and psychology of Palo Alto Family Systems. Tillich interprets authority, power and control in a manner which tempers the traditional definition of these important words.

Natural

Natural is that quality which is always intrinsic. Unnatural would be that which is imposed extrinsically. Control is that which is imposed from outside. Management by definition is intrinsic.

Therapy and counseling

These two words are used interchangeably in this project to mean the skills the therapist or counselor employs to bring healing or resolution to a problem presented by a family or individual.

Pastoral counseling

". . . The utilization of a variety of healing (therapeutic) methods to help people handle their problems and crises more growthfully and thus experience healing of their brokenness . . . They may need pastoral counseling at time of severe crises,

usually on a short term basis."¹¹

Pastoral Counselor

One who does counseling or therapy whose expertise includes a professionally recognized theological background.

Holistic

Pastoral care and counseling must be holistic, seeking to enable healing and growth in all dimensions of human wholeness.¹²

Family

The primary unit of individuals from whom a person expects nurture and support. Examples of a family are: two parent family, single parent family, childless family, three generation family or an adopted family. An adopted family may nurture and support an individual that is not bonded by kinship or marriage.

Scope and Limitations of the Project

Authority, power and control form a common denominator that surfaces repeatedly in the writings of Family Systems Therapists. This interesting phenomenon was noted in the assigned reading for the course "Methods of Marriage Counseling and Enrichment," conducted by Paul Schurman Th. D., Professor of Pastoral Counseling, School of Theology at Claremont in the fall of 1983. This common denominator of authority, power and control was sometimes hidden in related language such as: alignment, one up,

¹¹ Howard Clinebell, Basic Types of Pastoral Care and Counseling, rev. ed (Nashville: Abingdon, 1984), 2.

¹² Ibid, 26.

one down, in charge, alliance, superior, strengthening, weakening leadership, challenge. This related language frequently evidenced an open discussion of the authority, power and control of family members, the counselor, the extended family and family related institutions. The family therapist's interest was usually directed to the pathological use of authority, power and control of one or more member of the family to dominate.

The following questions emerged in response to the above observations. What is the link between authority, power and control? Is there a logical progression or does power, control, authority stand alone? Are there theologians who speak to the subjects? Is experience the only teacher on the subjects? The search for the answers to these questions and others led to the research of chapters one through six of this project.

Theologians Paul Tillich and Rosemary Radford Ruether were chosen because they both address authority, power and control ontologically. Ruether builds on Tillich's ground of being formulation to surface a crucial concern, the abuse of patriarchy. Traditional concepts of patriarchal authority, when challenged, have contributed to conflict in the family. Until the post World War II period the male, or father, was given unchallenged and unlimited authority by culture. Recently the women's liberation movement has challenged the male authority role. Confusion and conflict over issues of authority have been heightened by the challenge.

The sociologist Max Weber clearly brands Tillich's heteron-

omy as weak authority, autonomy as subjective experience authority with inheritant weaknesses, and theonomy as the most holistic authority.

The capstone of the arch built by the chapters of this project will be in chapter four which deals with authority, power and control through the lens of Paul Tillich. (See Figure 1.)

Tillich's theology recommends an inclusive and just view of the concepts of authority, power and control. The Palo Alto Family Systems Group identifies the authority in the Family, then uses the power to control and change. A holistic view will result from the marriage of Tillich's and Ruether's theology and the Palo Alto Family Systems therapy.

Family Systems Therapists have made a study and understanding of authority, power and control as one of the central issues of their view. The therapeutic view of the following Palo Alto Family Systems authors is one focus of this project: Richard Fisch, J. H. Weakland, Paul Watzlawick, A. Bodein and Lynn Segal. Former Palo Alto authors Gregory Bateson, Don Jackson, Jay Haley and Virginia Satir are consulted but the focus is on the present staff. Other Family Systems authors are consulted when appropriate.

The pastoral counselor who is a student of this Family Systems group leads the troubled family to a just and inclusive look at authority, power and control that involves interdependent

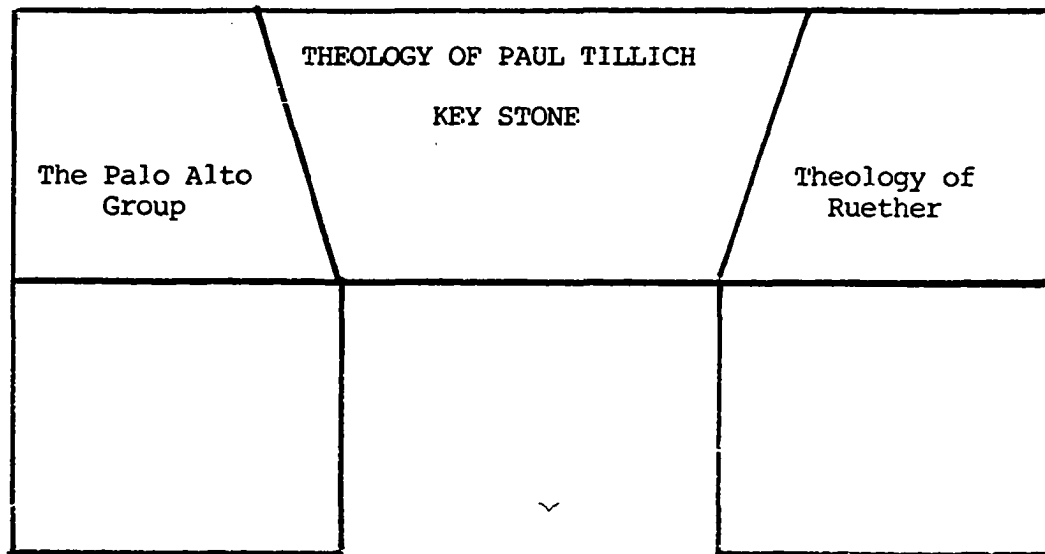


Figure 1

negotiation.¹³

Outline of Chapters

Chapter 2 sets the tone of the project by initially addressing contemporary liberation issues. The forces that have precipitated these issues have been standing in the wings of the theater ever since someone began talking about freedom, dignity, self-worth and liberation. The challenge of women's liberation is now center stage. The contemporary challenges as well as the tension and breakdown of old traditional forces calls for a scientific empirical look at liberation from traditional authoritarian cultural roles that demean persons, especially women and children.

Chapter 3 describes and analyzes the family system dynamic use of authority, power and control with a focus on the views of the California Palo Alto Family Systems Group. However, investigation has been conducted by many researchers outside this "group." The bibliography reflects some of the additional sources. Attention is called to authors who have contributed to the periodical, Journal of Marriage and the Family.

Chapter 4 explores theologian Paul Tillich's interpretation of authority, power and control. Tillich, it seems to this writer, bridges wholesomely the views of Ruether and The Palo Alto Group so that the project can move progressively to the practicalities of chapters five and six. Tillich's approach is

¹³ Clinebell, Basic Types, 286.

that extrinsic control proceeds from weak heteronomous authority. Management by definition escapes the pathology of the traditional concept of control.

Chapter 5 explores the innovative management and strategy for pastoral counselor set in the views and theory of the California Palo Alto Family Systems Group. The steps outlined in the Group's book, Tactics of Change, are used for the chapter.

1. The initial interview
2. Patient positioning
3. Case planning
4. Interventions
5. Termination of treatment¹⁴

Chapter 6 proposes a modified educative counseling model for family counseling on issues of authority, power and control that will present a more holistic, inclusive and theological sound approach. The practical application of these views is illuminated in verbatims and commentary.

¹⁴Richard Fisch, et al., The Tactics of Change (San Francisco: Jossey-Bass Publisher, 1983), xv - xvi.

CHAPTER 2

Authority and Ground of Being through the Lens of Feminist Theologian Rosemary Radford Ruether

Introduction

A look at authority and ground of being through the lens of Rosemary Radford Ruether is chosen for the following reasons:

1. This project should speak initially to the current theological and psychological situation and therefore must begin with a contribution from feminist liberation theology.

2. Rosemary Radford Ruether is a reformer within the Christian Church. Ruether does not call for a break from the established church which is consistent with the purpose of this paper.

3. Ruether's theology informs in a positive, fresh way the theology of Paul Tillich whose thoughts concerning ground of being, authority power and control are brought to bear in a later chapter.

A Place to Stand

In keeping with the third reason listed above for choosing Ruether as the feminist theologian for this paper, it is evident that her theology informs Tillich's concept of the "ground of being." Since Tillich builds his concepts of authority, power and control from the "ground of being," this is where we begin to look at Ruether's theology.

"One cannot wield the lever of criticism without a place to stand."¹ Ruether calls for feminists not to just stand on "experience." Those seeking an ameliorate change must have a sound beginning, "and authoritative base." The new must be able to justify its existence on some roots. "Experience" must have a history no matter how critics deem history less than best. Ruether recognizes that "subjectivism" is dangerous and to be judged inadequate.²

Ruether strengthened her call for a look behind the subjectivism of experience by referring to an almost forgotten quote from Paul Tillich. In this brief treatise he laments the loss of the "balance" elements of feminine symbols that the Reformation purged from Protestant theology.³

The question can only be whether there are elements in genuine Protestant symbolism which transcend the alternative male-female and which are capable of being developed over against a one sided male determined symbol. . . I want to point to the following possibilities. The first is related to the concept of "ground of being" which is--as previously discussed--partly conceptual, partly symbolical. In so far as it is symbolical, it points to the mother quality - quality of giving birth, carrying, embracing and at the same time, calling back, resisting,

¹ Rosemary R. Ruether, Sexism and God Talk (Boston: Beacon Press, 1983), 18.

² Ibid.

³ Rosemary R. Ruether, New Woman New Earth (New York: Seabury, 1975), 30.

independence of the created, and swallowing it.⁴

Tillich's qualities of the "ground of being" in this discussion are definitely matriarchal. It may help the reader to refresh the memory as to how Tillich understands "the ground of being." In a discussion of reason he writes:

when reason is driven beyond itself to its "ground of abyss," to that which "precedes" reason to the fact that "being is and non-being is not" (Parmenides) to the original fact (Urtasachi) that there is something and not nothing.⁵

A search through the bibliography listed at the end of the paper exposes a surprising lack of difference between Ruether and Tillich's concept of "ground of being." Ruether expands the admitted feminine aspect of Tillich's "ground of being."

Tillich's "Ground of being" gives Ruether the foundation from which the lever can be operated, a place to stand. The creative womb-like metaphor of the "ground of being" is obvious to Ruether.⁶ The womb-like metaphor of Tillich and Ruether's "ground of being" can be expanded further in the following imagery. All embryonic "being" emanates, springs forth as in

⁴ Paul Tillich, Systematic Theology III (Chicago: Univ. of Chicago Press, 1963), 293-294.

⁵ Paul Tillich, Systematic Theology I (Chicago: Univ. of Chicago Press, 1951), 109-110.

⁶ Rosemary R. Ruether, Disputed Questions (Nashville: Abingdon, 1982), 136.

birth from this generating entity or "original fact." All "being" remains umbilically attached to the "ground of being" which maternally nourishes all "being." Ecologically the "ground of being" conserves, recycles and regenerates being, which is what Tillich may mean by "swallowing it."⁷

The ancient apprehension of Goddess as Primal Matrix has never entirely disappeared from human religious imagination, despite superimposition of male monotheism. It survives in the metaphor of the divine as Ground of Being.⁸

Tillich insists that authority that is strongest must be "natural," it must come from within, must come from the "ground of being."⁹ This writer found the concept of the "ground of being" hard to grasp until encapsulated in the following metaphor. What emanates from within the earth? A volcano.

A Metaphor

On May 18, 1980, I was sitting at the breakfast table when the dishes rattled in the cupboard followed immediately by a loud, rumbling, roaring report. I had been following with interest speculation by seismologists as to when Mount St. Helens would erupt. I made a wager with those sitting at the table with me that Mount St. Helens had just blown. Minutes later the radio announcer confirmed that a major eruption took place at 8:32 a.m.

⁷ Tillich, Theology III, 294.

⁸ Ruether, Sexism, 49.

⁹ Paul Tillich, Love, 76.

Tillician anxiety was the major feeling of community residents as ash began to fall after being spewed into the air a mere 250 miles away.¹⁰

Mount St. Helens had remained silent, photogenic (pornographic) for as long as (patriarchal) white man could remember. Since May 18, 1980 there has been an authoritarian, powerful, controlling feminine influence felt all over the Northwest and the world. Mount St. Helens promises to remain an ominous formidable feminine presence for decades.

Feminist Liberation Theology is volcanic, explosive, destructive, eruptive, yet ecologically regenerative. It is the demand for justice brought about by unfair pressure and stress. Rosemary Radford Ruether's theology is authoritative and naturally grounded in being. Mount St. Helens has responded naturally to stress and pressure. Ruether's feminist theology has naturally responded to stress and pressure put on by the patriarchal system.

The reader's memory may need to be refreshed on the theory of volcanism. The underwater Pacific Ocean plate moves abrasively on the continental shelves of North America, South America and Asia. Where movement is most evident, a matrix of magma forms deep in the earth. Pressure and tension are

¹⁰ Wilbur E. Garrett, ed., "Mountain with a Death Wish," National Geographic, January 1981: 3.

contained until a limit is reached. Volcanism releases the tension and pressure. There is a network of volcanoes circling the Pacific ocean that will often become active in a predictable series. (See Figure no. 2.) Movement that produces volcanism is passed on subterrestrially from one matrix to the next.¹¹ The analogy between seismology and feminist theology are obvious. Nomenclature is strikingly similar: pressure, tension, magma, matrix, matter, network. Magma, matrix and matter are earthy feminine words.¹² The political interconnectedness of the feminist movement circles the Pacific Ocean noticeable in Western Feminist Liberation Theology of North America, Liberation Theology of South America, and the struggle for liberation of the third world countries of Africa and Marxism of Asia.

Layer by layer we must strip off the false consciousness that alienates us from our bodies, from our roots in the earth, sky, and water, layer by layer we expose the twisted consciousness that has distorted our relationships and turned them to their opposite The earth is not mocked. She brings her judgments, and the judgment can no longer be confined to the ghettos and reservations of the poor.¹³

Ecology

Linked closely to the feminine liberation theology of Ruether is ecology. Two hundred years of the patriarchal mind

¹¹ Ibid., 31.

¹² Ruether, New Woman, 14.

¹³ Ruether, Sexism, 259.

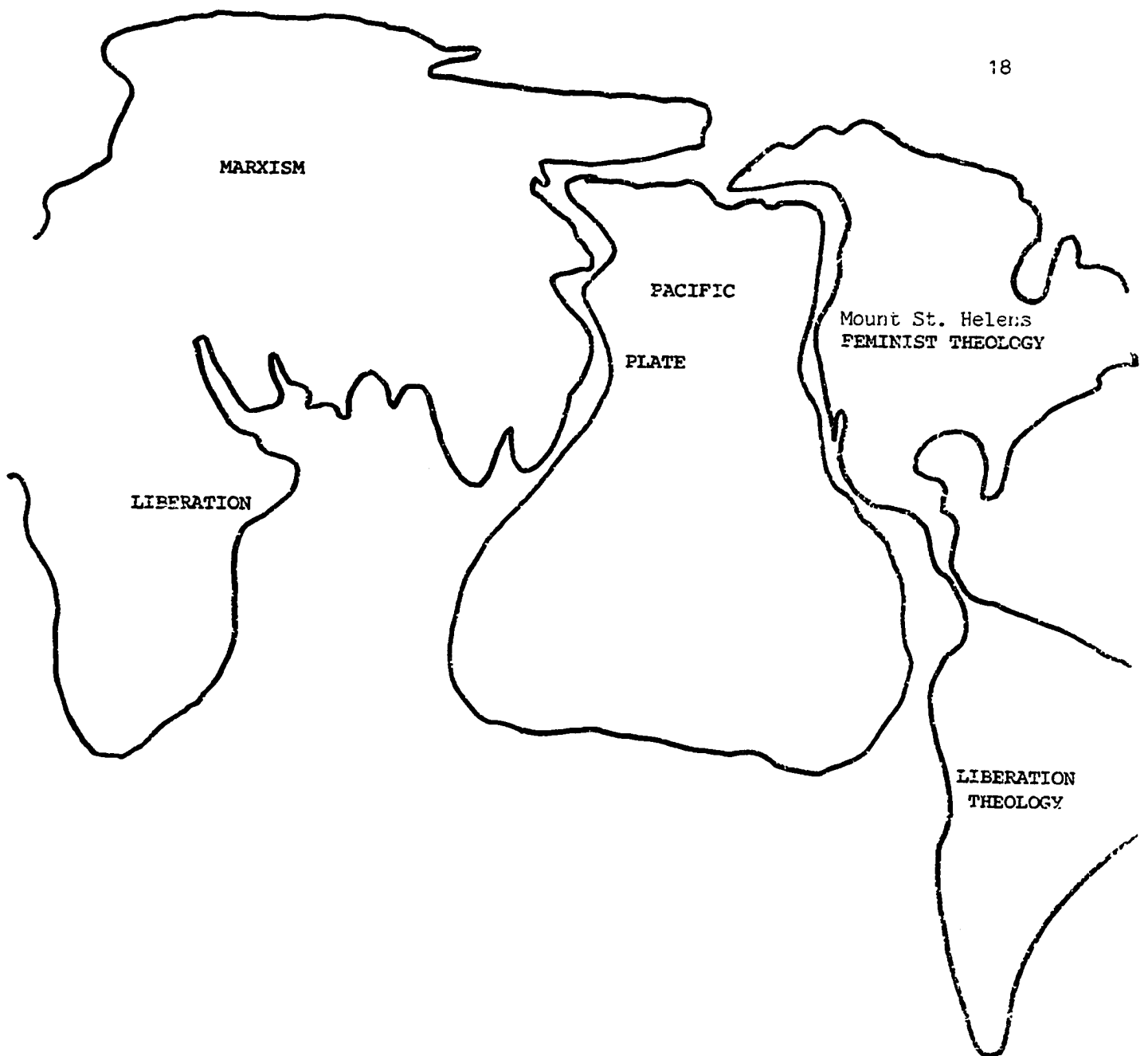


Figure 2

set of "rugged individualism" of North America and the "conquistador" concept of South America has brought the two continents to the brink of disaster. No longer can the earth endure the plunder and rape of natural resources that was sanctioned by our pioneer fore-fathers and continued today by their sons, the irresponsible industrialists. The conquistador took the gold from the natives to stockpile it in the "Fatherland." Exclusiveness of the riches for a few in the fatherland must be replaced by inclusiveness and interdependence in the "Motherland." The pioneer and conquistador will not be venerated by those influenced by the feminist historical theologian. Today's irresponsible industrialist will be sanctioned. The victims of patriarchal systematic thinking must have their consciousness raised to see the injustice upon the "Divine Matrix." Feminine interpretation of the "ground of being" will bring people the good that emerges from within the "Divine Matter." Pre-feminists largely saw themselves as given a right, in fact a Divine imperative to bludgeon the earth into submission. This commission in the past was seen to be imposed by a God whose authority came from a source outside the earth. Our common ancestors were ordered to "subdue the earth" (Gen. 1:28 RSV). Tillich and Ruether would refute this extrinsic authority. Tillich and Ruether would "reframe" this extrinsic belief pattern with an intrinsic authority that is powerfully

within the "ground of being."¹⁴

The Ten Commandments received by Moses at Mount Sinai are pertinent. Heretofore, patriarchal interpretation of that phenomenon was that God descended from a position of authority outside the earth. Tillich and Ruether would "reframe" that biblical event placing the source of that transcendental authority in the "ground of being." That Mt. Sinai was an active volcano at the time just makes the point more poignant than dreamed possible.¹⁵

Immanence and Transcendence

The feminine side of God is exemplified in the immanent nature of the "ground of being" metaphor. Mother is always close because of the lessons life has taught us from childhood. Children are not tied to their father for nurture as they are in the pre-natal and post-natal months. The link of extrinsic father with transcendence and mother and immanence is inevitable. Is this to say the "ground of being" is feminine immanence alone? Certainly not. Extrinsic transcendence cycles through the "ground of being." The volcanic metaphor aids of our understanding again. The ash only appears to transcend from outer space. It is thrown into the air from inside the earth and

¹⁴Ruether, New Woman, 194.

¹⁵J. Coert Rylaardam, "The Appearance (Exodus 19:16-25)," Interpreter's Bible, vol. 1 (New York: Abingdon-Cokesbury, 1952), 977-78.

then extrinsically descends to the earth. That which fell back into the crater may have recycled many times. Ash that fell in Spokane, Washington will recycle sometime in the next two billion years.

A test that Tillich demands of the power which emerges from the "ground of being" is that it must be "natural."¹⁶ Ruether writes: "it teaches us to 'go with the flow' rather than to exist as a destructive rogue elephant of the world." The American Indians' religion and culture taught a respect for life and life support systems.¹⁷ Immanence flows and grows out of the "ground of being."

The God/dess who is the primal matrix, the ground of being-new being, is neither stifling immanence nor rootless transcendence. Spirit and matter are not dichotomized but are the outside and inside of the same thing.¹⁸

Summary

Tillich's "ground of being" is selected for a solid foundation because it naturally harbors feminine characteristics. Centuries of injustice by patriarchal suppression of the feminine side of the human race has created pressure and stress that reached a limit. The volcanic eruption precipitated by these

¹⁶Tillich, Love, 76. Natural means intrinsic.

¹⁷Ruether, Disputed Questions, 136. "It" refers to "ground of being."

¹⁸Ruether, Sexism, 85.

pressures has resulted in a fissure. A whole new branch of theology has been created by this rift. It is called Feminist Liberation Theology. Rosemary Radford Ruether, a feminist liberation theologian, has set herself to the task of bridging the fissure thus keeping part of the movement within the Christian Church.

Authority

How does one link authority to "ground of being" in Ruether and Tillich? Authority is linked to "ground of being" ontologically. Tillich defines ontology as the discipline that asks the question, "What does it mean to be?"¹⁹ As stated earlier, the "ground of being" is "the original fact,"²⁰ "ethical norms are given by God."²¹ Tillich believes these ethical norms or laws can only have an ontological explanation which he calls theonomous. The theonomous argument

asserts (in agreement with the predominant trend of classical theology) that the law given by God is man's (sic) essential nature, put against him (sic) as a law. If man (sic) were not distorted in his (sic) actual existence, no law would stand against him (sic).²²

¹⁹ Tillich, Love, Power and Justice, 19.

²⁰ Tillich, Theology I, 110.

²¹ Tillich, Love, Power and Justice, 76.

²² Ibid.

Theonomous law can be understood to mean that which proceeds naturally from one's being. It is rooted in the "ground of being." Theonomous is accepted as opposed to heteronomous which is the concept that people obey God's laws only because "He (sic) is stronger than I am."²³ "If God is not seen as a strange and arbitrary lawgiver, if His (sic) authority is not heteronomous but theonomous, ontological presuppositions are accepted."²⁴ (Underlining is writer's.) Theonomous authority naturally roots itself ontologically in "ground of being."

Tillich asks the question, "Is there a type of authority which by its very nature is unjust and another one which is by its very nature just?"²⁵ The obvious answer is, "Yes." Ruether would put patriarchy in the unjust category which Tillich calls "heteronomy." Heteronomy is authority imposed from the outside, extrinsically.²⁶

Ruether puts the following "five usable foundations for feminism" in the Tillician theonomy authority which naturally proceeds from the "ground of being." The following women's historical "experience" is intrinsic theonomy authority:²⁷

- (1) Scripture, both Hebrew and Christian (Old and New Testaments);
- (2) marginalized or "heretical" Christian

²³ Ibid.

²⁴ Ibid., 77.

²⁵ Ibid.

²⁶ Ibid.

²⁷ Ruether, Sexism, 21-22.

traditions, such as Gnosticism, Montanism, Quakerism and Shakerism; (3) the primary theological themes of the dominant stream of Christian theology-orthodox, catholic and protestant (4) non-Christian near Eastern Greco-Roman religion and philosophy; and (5) critical and post Christian world view such as liberalism, romanticism and Marxism.²⁸

The following is commentary on each of the five usable foundations for feminism:

Scripture, Hebrew and Christian (Old and New Testaments).

Ruether sets forth a "normative principle" which is to be considered authoritarian. Texts that make males more "like God" are to be set aside. The precedence for this is that the modern church has set aside texts that condone slavery. To be logically consistent the church should re-institute slavery. Such a move would be beneath the ethical standards of most Christians, though possibly not all. Nevertheless slavery is not condoned and the texts are ignored and set aside. Texts that make males more like God are beneath the ethical standards of most Christians, though possibly not all. On the authority of the precedence of the church's stand on slavery, Ruether demands that patriarchally biased texts no longer be taken as authoritative in this age. Secondly, Ruether calls the church's attention to the fact that prophetic liberation tradition which is "generally accepted biblical scholarship" views women as an oppressed group. Patriarchal systems that oppress women can no longer be considered.

²⁸Ibid.

Ruether lists the following scriptures that lift up the liberation theme: Amos 8:4-6, Isaiah 61:1-2, Luke 4:18-19; Amos 5:21, 23-24; Jer. 7:4-11; and Matt. 23:23.²⁹

Marginal or "heretical" Christian traditions. Ruether cites the egalitarian make-up of Gnosticism that put women in relation to the privileged position of Sophia, the divine wisdom manifestation of God. Montanism gave "equal prophetic authority" to women. Quakerism, through the tracts written by George Fox and Margaret Fell, gave authoritative credibility to a shared ministry of the sexes. The Shakers, a late eighteenth and nineteenth century celibate group, believed the feminine messiah was embodied in their female leader and founder. Ruether believes that the above egalitarian expressions of Christianity were the original intent of Jesus and Paul, but that this equality later was branded heresy by patriarchy. The baptismal formula written by Paul in his early letter to the Galatians clearly declares that there is "no male or female." Ruether blames Paul's ambiguity for the confusion, for he later puts the husband over the wife. Ruether states that there is more conflict between liberation theology and patriarchal theology in the New Testament than in the Old Testament. It could be surmised that if one of the old heresies was reconstituted, that the church would have a model that would meet the specifications of the feminist theologian. But Ruether calls the readers attention to an interesting paradox:

²⁹ Ruether, Sexism, 22-24.

Gnostic Christianity affirmed women's equality, but is against the goodness of nature and bodily existence. Orthodox Christianity which affirmed doctrinally (if not in its actual spirituality) the goodness of body and creation, nevertheless used its doctrine of Creation to subordinate women.³⁰

Ruether suggests that the true authoritative church is to be found when the errors of heretical and orthodox are corrected in favor of the liberation of women from blame for original sin and they are freed to minister equally in the church.³¹

Primary theological themes of the dominant streams of Christian theology-orthodox, catholic and protestant. Ruether calls upon the church to reject the theological concept of the "fall" blamed on the female. She "reframes" the fall to be the sin of the exclusiveness of groups one from another.³²

Not sex, sexism-the distortion of gender (as well as other differences between human groups)-into structures or unjust domination and subordination is central to the origin and transmission of this alienated fallen condition.

Ruether calls for the feminist movement to stay within the established church because she feels this will give the movement the power for reform it seeks.³³

But the Christian paradigm continues to be a powerful and formative structure. Its continuing power to provide an interpretative framework for human situation of conflict and struggle for justice is reflected by the fact that modern liberation movements, both in

³⁰ Ibid., 37-38.

³¹ Ibid., 33-38.

³² Ibid., 37.

³³ Ibid.

the West and in the Third World, continually adopt and make use of this basic pattern in secular form.³⁴

Non-Christian near Eastern Greco-Roman religion and philosophy. Patriarchy selectively syncretized much of the thought patterns of the pagan religions and philosophies in which it historically immersed itself. The selectivity Ruether feels is "historically inaccurate and ideologically distorted." To be logically consistent, the positive feminine influence should have been incorporated.³⁵

In other words, it is evident that patriarchy took from the pagan religions and philosophies that which strengthened its authoritarian position. Ruether asks for "equal time." Upon close examination, it is evident that there was not a polarity of male supremacy and female inferiority in the non-Christian systems from which patriarchalism borrowed but egalitarianism. To examine patriarchy through such a lens may lead to its demise. The authority of "precedence" is the lever of power in this argument.³⁶

Critical past Christian world views. Ruether asks for women to understand and evaluate their experience of the three ideologies. Liberalism is for Ruether linked to a middle class democracy that demands that all businesses be "equal opportunity employers." This group would be interested in the ratio of men

³⁴ Ibid., 38.

³⁵ Ibid., 38-40.

³⁶ Ruether, Sexism, 39-41.

to women on the faculty of state universities and the pay scales, but not interested in an alternative to capitalism and the right to private property. Romanticism, according to Ruether calls for a return to nature while industrialization is seen as the curse of civilization. Romantics would glorify and champion the cause of the peasant woman.³⁷

Romanticism celebrates what rationalists despised--the underclasses of society. Women, peasants, native peoples, and paganism embody the intuitive "soulful" types in contrast to the alienated urbanized intellectuals.³⁸

Marxism, according to Ruether, has much in common with liberalism but parts company when it points out that liberal prosperity will not trickle down to the masses, but will lead to an even more unjust dichotomy between the "haves" and "have-nots." ³⁹

Ruether challenges women to understand and evaluate liberalism, romanticism and Marxism. She recommends that feminists not choose one and disregard the others but form a holistic synthesis of all three.⁴⁰ Ruether does not spell out what the synthesis would look like. She claims she has had "glimpses" of it. She expresses confidence that when it is

³⁷Ibid., 41.

³⁸Ibid., 42.

³⁹Ibid.

⁴⁰Ibid., 41-45.

revealed it will be "the foundation and ground of our being."⁴¹ Chapter Nine of "Sexism" concludes with the question: "Is there an integrative feminist vision of society?" Ruether concedes that unadulterated "liberal, socialistic and radical tradition" each demand that individual adherence be purist in the interpretation of tenents. However, Ruether calls for the feminist to creatively "reframe" and inclusively use all three. How this is to be done is still "open ended." Feminists are challenged to use their imaginations.⁴² The hybrid of these post-Christian traditions will germinate a fifth authority rooted in the divine matrix, the "ground of being," an interdependence which will be explored further in Chapter Four.

Power and Control

Ruether uses the words "power" and "control" throughout the listed bibliography at the end of the paper but not in a systematic way that can be followed easily. To give this paper a sense of completeness, let us look briefly at the way Tillich's theology informs Ruether's uses of words on the topics of power and control.

Tillich sees love generated power as receptive as well as assertive.⁴³ Only a person of great personal power over themselves can take insult without immediate retaliation.⁴⁴ There

⁴¹Ibid., 114.

⁴²Ibid., 232-234.

⁴³Tillich, Love, Power and Justice, 67.

⁴⁴Ibid., 113.

is personal power in the ability to suffer justly or unjustly and not be destroyed.⁴⁵ There is grace in power that allows forgiveness.⁴⁶ There is courage in power that remains firm in the face of rejection.⁴⁷

An interesting construct can be formulated by combining Tillich's and Ruether's theology of authority. Though purely speculative, such a construct sets the stage for a divestment of feminist views.

Feminine authority "ground in being" is not threatened because its power is not threatened. Offended feminine authority can demonstrate patient love over an extended period of time. Insecure authority will not tolerate the abuse of itself. The more grounded the authority the more endurance. The weaker the authority the quicker sanctions are imposed. (A case in point: compare how quickly a chauvinist imposes sanctions when his authority is threatened compared with the average abused wife.) However there is a limit. Tillich calls this "love's strange work."⁴⁸ There comes a time when abuse can no longer be tolerated. Nothing is to be gained if the abuser continues his abuse. The "strange work of love" is exercised. The criminal is

⁴⁵Ibid., 113.

⁴⁶Ibid., 121.

⁴⁷Tillich, The Courage to Be, 178.

⁴⁸Ibid., 50.

punished. This is called justice. Retribution and separation are demanded. This gives love the power to bring about reconciliation according to Tillich.⁴⁹

Looking ahead to the last chapter of this professional project, "ground of being" is a diagnostic tool in the hands of the pastoral counselor. "Ground of being," similar to the metaphor of the volcano, circulates and tests the natural authority, power and control of families. As the ash spews into the air, some falls immediately back into the crater and is naturally recycled. Extrinsic authority, power and control that is not natural is noted by the counselor who "raises the family's conscience to understand the pathology." For example, the male whose talents are not in keeping the checkbook may be confronted with the fact that the female whose talents lie in this area would be the logical person to "keep the books." Or more in keeping with Family Systems' view of the Palo Alto Brief Therapy Group, the pastoral counselor joins the position of the family or one member of the family, bringing about a small change which may then ultimately bring about the desired therapeutic alteration in behavior.⁵⁰

⁴⁹ Ibid., 67-69.

⁵⁰ Fisch, The Tactics of Change, 99.

CHAPTER 3

**Authority, Power and Control through the lens of
Family Therapists, Family Systems Therapists and
Specifically the Palo Alto Brief Therapy Group.**

**Power Relationship:
A Major Topic for Two Decades**

The study of power relationship and decision-making patterns in contemporary families has been a major topic in the marriage and family literature for the past two decades.¹

Gerald W. McDonald summarizes some of the research on the subject that has been done in the Journal of Marriage and the Family in the 1970-1979 decade. He feels that an adequate instrument of the measurement of power relationships has not been devised by writers of the decade. He criticizes those who only ask the wife questions and those who only poll husband and wife to the exclusion of children. A major flaw, he feels, is the assumption that the decision maker is the possessor of the family power. An area needing more research is suggested by McDonald. McDonald postulates the "social exchange theory" which examines

¹ Gerald McDonald, "Family Power," Journal of Marriage and the Family 42 (Nov. 1980): 841. Power relationships would be the relationships between authority and power, power and control. The formulation accepted is that authority exercises power to control.

the family's "bargaining and negotiating." For example, the family member who announces that a decision has been made may be only the spokesperson for a decision made together by the family. He suggests that the alternative to a "predominate/power dependency model" should be "power/commitment model." He writes:

Commitment carries with it the implication of a more voluntary decision which relies not so much on economic or social structures, but more on interpersonal value resources and the establishment of interpersonal trust in relationship.²

The "social exchange theory" compliments the theological formulation of interdependency which will be presented in the next chapter.

The "social exchange theory" may be combined to "five types" of power which is a theory proposed by Phyllis N. Hallenbeck.³ This theory is reviewed by Constantina Safilios-Rothschild in an article entitled "Review 1960-1969." She writes:

The five types of power delineated were: (a) reward power; (b) coercive power; (c) legitimate power; (d) referent power, and (e) expert power. Thus one family member may control behavior because he disposes of important rewards, he can mediate punishments (or through physical coercion) (Komonarovsky 1967), he is perceived as having the right to power, is considered desirable for other members to identify with him, or is thought to possess superior knowledge and skill.⁴

²Ibid., 851.

³Phyllis N. Hallenbeck, "An Analysis of Power Dynamics in Marriage," Journal of Marriage and the Family 28 (May 1966): 200-203.

⁴Constantina Safilios-Rothschild, "A Review 1960-1969," Journal of Marriage and the Family 32 (Nov. 1970): 540. This quote reflects the early struggle of writers to clarify the thinking on the subject of power. To the question "Are all powers listed legitimate?" the answer would be yes. Heteronomous power is still a power although it rests on a weak foundation.

The "social exchange theory" and the "five types of power" informs the theological formulation of interdependency which is presented in Chapter 4. The "expert power type" is illustrated by a youth whose skill in balancing the family budget is recognized and put into service when the tradition may dictate the position be given to the father or mother.

Family systems therapist Salvador Minuchin developed an instrument designed to determine authority power and control in a family. The family in this experience is ushered into a room devoid of as much outside influence as possible. The room is equipped with comfortable chairs, two way mirrors and a tape recorder. Instructions for the family are given by tape recorder with the therapist observing the family from behind two-way mirrors. The following eight summarized set of instructions are given to the family:

1. The family plans a menu with the stipulation that only one meat, one vegetable, one dessert, one drink could be selected and the decision had to be unanimous.
2. The family decides unanimously who is the most bossy, the biggest troublemaker, who gets away with murder, who fights the most and who is the biggest crybaby.
3. The family remembers a fuss or fight and how it turned out in the end.
4. The family decides unanimously how to spend \$10.
5. The family talks about the things different members of the family do that please and those they do that do not please.
6. The family builds something together.
7. The family receives three gifts but they can only select one to keep.

8. Refreshments are served but there is one extra bottle of pop, one less cup than the number in the family, and one more cupcake than the number present.⁵

The above instrument will give the therapist a workable idea as to who in the family possesses the authority to exercise power to control the decisions made by the family. Most therapists will not use an instrument such as this but look for the authority in the process of counseling. However a great deal can be learned from Minuchin's instrument by observing who is talking or which family member is covertly through silence making the decisions accepted by the family. That person although silent may be the one whose authority, power and control is accepted.⁶

**Family Systems: Join the Family,
Join the Power and Join the Position**

Minuchin establishes in his mind where the authority lies and then joins the family and ultimately joins his power to the strongest authority. He writes:

An expert in jujitsu uses his opponent's own movement to throw him off balance... he also uses himself, entering into alliances, coalitions, creating strengthening, or weakening boundaries and opposing or supporting transactional patterns. He uses his position of leadership within the therapeutic system to pose challenges to which the family has to accommodate.⁷

⁵Salvador Minuchin, et al. Families of the Slums (New York: Basic Books, 1967), 301.

⁶Clinebell, Howard, Contemporary Growth Therapies, (Nashville: Abingdon, 1981), 220.

⁷Salvador Minuchin, Families & Family Therapy, (Cambridge: Harvard Univ. Press, 1974), 139.

To be effective, the therapist, must get theonomously into the family structure as opposed to staying heteronomously on the outside looking in. The danger then becomes that the therapist may become so immersed in the family that he forgets his expertise. He must maintain his ability to maueuver.⁸ He must "not allow a slip into the inroles of the family members."⁹

When the therapist joins the family there is the risk of alienating the family member who is the target. In fact there is the danger of "turning off" the whole family causing them to terminate counseling. Minuchin writes that "it is important to convey some support to the target."¹⁰

"Reframing" is a fairly common word used by Family Systems that helps the therapist "join the position" or the authority of the family. Reframing is a tactic whereby the therapist joins the authority but reframes the ideas in much the same way a painting can be reframed with a different colored frame to emphasize the blue or green or some other color in the picture. The following example is an excellent reframing of a statement which allows an individual to join the authority.

In the musical Fiddler on the Roof, the young suiter is too intimidated by his beloved's father to ask his permission to marry his daughter. He explains, "After all, who am I? I'm just a poor tailor, and I have no right to ask your father for your hand." The daughter

⁸ Harry J. Aponte, Family Therapy, ed. P. Papp (New York: Gardner Press, 1977), 114.

⁹ J. E. Bell, Family Therapy, ed. P. Guerin, (New York: Gardner, 1976), 135.

¹⁰ Minuchin, Families & Family Therapy, 149.

could have replied by resisting his "poor tailor" position: "You won't always be a poor tailor" or "Oh, you don't have to be afraid of my father. I'm sure he'll consent." Instead she accepts his position but reframes the task: "Well its true; you are a poor tailor. But even a poor tailor has a right to happiness." And since this was an undeniable truth in the subculture the suitor brightened up and approached the father.¹¹

The daughter joined the authority, power and control of her beloved's words and reframed his statement with a metaview to accomplish the change in behavior.

Before this interesting example is dismissed it should be noted that those struggling with counseling techniques should be well versed in a client's cultural background or the family's multiple background.

Joining is a major change factor in a family power structure. When the pastor counselor joins the family, joins the power and joins a position, his or her presence in counseling becomes a change factor of major proportions. When the counselor "moves in" in a sense, the family members must move over and make room. This process by its very nature will disrupt the lines of power. Family members will not react with one another the same again because of the intrusion. Some family systems therapists visualize the intrusion of the counselor as the addition of one more triangle of communication added to each family member. The subtraction of a family member as well, through death or divorce, will disrupt the lines of authority, power and control in a family. Fully aware of this shift in power, the pastor counselor

¹¹Fisch, 119.

will introduce methods and techniques that will heal the family problem.

The Palo Alto Group

The Palo Alto Family Systems group began in 1953 when Gregory Bateson received a research grant from the Rockefeller Foundation. At the time he was the house guest of one of his former students, John Weakland, in New York. Bateson returned to Weakland's home one afternoon, announced that he had secured a grant, and promptly asked Weakland to join him in the endeavor on the West Coast. Weakland's reply was, "Great."¹² Later Jay Haley, Don D. Jackson and William Fry joined the research team in Palo Alto.¹³

The original research team worked together for ten years. Jay Haley analyzed the team's termination in this way, "I think we had enough of each other by 1962."¹⁴

Bateson with his rich and varied background experiences contributed a great deal to the foundation of the Palo Alto Group. David Lipser in his biography of Bateson's life traces this background through his ancestors, childhood, schooling, college, as an anthropologist, his interest in cybernetics and the establishment of the Palo Alto group as a communication theorist. The most notable contribution made under his leader-

¹²David Lipser, Gregory Bateson (Englewood Cliffs, N.J.: Prentice Hall, 1980), 200.

¹³Fisch, xix.

¹⁴Lipser, 238.

ship was the jointly published paper "Toward a Theory of Schizophrenia" which was a "postulation of the Double Bind Theory."¹⁵

Bateson's theory of communication seems to come from the same roots as Paul Tillich's ontology in that he formulated his communication theory through the lens of the "logical types theory."

It appears he was among the first to argue that communication might be usefully construed in terms of a hierarch of levels of abstraction or logical types.¹⁶

Bateson does discuss authority, power and control but deletes the logical steps with which Tillich moves to establish that authority, power and control or management move naturally and progressively out of the "ground of being." Tillician authority which is heteronomy, autonomy and theonomy will be discussed in the next chapter. Lipser notes that Bateson and Haley disagree over the issues of authority, power and control in a family with which they are clinically involved.¹⁷

The conclusion can be made that writers quoted in the Journal of Family and Marriage and family systems therapists have largely perceived authority, power and control from the subjective experiential direction. The clinicians of this group began with what they can observe which is called "position." A

¹⁵ Paul Watzlawick, et al., Change (New York: Norton, 1974), 63.

¹⁶ Lipser, 238 ("Being" contains "non-being" just as "change" contains "second order change.")

¹⁷ Ibid., 221-224.

family member takes a position because he or she has the power to do so. The power to take a position comes from his or her authority or the power some other authority has given to her or him.

The Rockefeller funds were exhausted. Don Jackson formed the Mental Research Institute in 1959 when Bateson left the Palo Alto Group, which allowed the team to move under the umbrella of his leadership. Virginia Satir joined the MRI staff at this time. In 1976 she published the book Conjoint Therapy which brought together the ideas of MRI and put the group squarely in the center of the family systems movement. Sometime near the publishing of her book, Satir left MRI along with Jay Haley.

The loss of Jackson, Haley, and Satir in a short period of time was a severe blow to MRI. It faded from national view in the years immediately following Jackson's death and only recently under the leadership of Watzlawick, Weakland and Fisch, has it again surfaced.¹⁸

The Palo Alto group has published two major volumes. The first, in 1974, is titled Change. The authors are Paul Watzlawick, John H. Weakland and Richard Fisch, with appreciation expressed in the preface for the contribution of past and present staff. The second book was published in 1982 with the title Tactics of Change, authored by Richard Fisch, John Weakland and Lynn Segal with appreciation for the contribution of past and present staff.

¹⁸Philip Guerin, J., ed., Family Therapy (New York: Gardner, 1976), 8. MRI is the abbreviation for Mental Research Institute.

The new volume, The Tactics of Change, is to be considered a companion to the first volume, Change.¹⁹

The Brief Therapy project began as an investigation of treatment employing innovative techniques for change and focusing on the main presenting complaint. It evolved, unexpectedly into a new way of looking at human problems. Change is an explicit statement of that view; Tactics is a description and illustration of techniques stemming from that underlying rationale. Since publication of that former work, we have been working to refine and codify our treatment approach to make it clearer and more readily transmissible to other interested professionals.²⁰

The first book, Change, introduces what the authors call "first order change" and "second order change." First order change takes place within the perimeters of the immediate and obvious situation. Most families are able to cope with their problems within the confines of "first order change." However, when the family does not cope, they often seek the help of a therapist to correct the pathology. The pathological situation that brings a family to a counselor is based on imposed extrinsic weak authority power and control. Weak authority is authority that has a weak foundation. An example is the historically weak claims made by those who embrace the tenants of patriarchal family as pointed out in chapter 2. The family whose sole authority is the father figure is weak because it is historically and practically indefensible. The interdependent family system, which will be discussed later in the paper, has a strong founda-

¹⁹ Fisch, x.

²⁰ Ibid., xi. The interested professional is the pastoral counselor.

tion which imparts strength to its authority, power and management. Weak authority, based on a weak foundation, often releases destructive power. Sadly, the one who unleashes this destructiveness often is convinced that it is only by maintaining the power that the family situation does not become worse. The methods and views of the group should then be introduced to move the family from a "first order change" to a "second order change." Second order change takes place outside the pathological situation but within the natural situation. Gregory Bateson, as mentioned earlier, seems to have introduced "the Theory of Logical Types" to the Palo Alto Group which opened the door for the introduction of the innovative techniques of second order change. The group's "Dream Metaphor" illustrates the concept. The terror of a nightmare "rages on" in spite of the dreamer's screams, running, or hiding. None of the above behaviors change the terror of the situation. The problem can only be changed for the dreamer when awakened. Only behavior outside the dream, but within the natural, can solve the problem faced by the dreamer. To encompass the weak heteronomous authority power, control or management situation with strong theonomous authority power control or management system offers the change which will solve the problem.²¹

The authors' nine dot problem is a metaphor of first order second order change. The problem solver is told to connect all

²¹ Watzlawick, 10. (Paul Tillich's "Being/non-being" formulation fits the formulation of the Logical Type Theory.)

the dots with a continuous line. As long as the individual assumes that he or she must stay within the nine dot configuration the solution cannot be found. It is only as the individual moves away from the nine dots to two inclusive invisible imaginary dots that the continuous line can be drawn.²² (See Figure 3.) First order change confines one's perception to a small circle of perception with an inherent limit of possibilities. Second order change enlarges the circle of perception to include new change components such as the imaginary two dots. Edwin Markum has written a poem that speaks beautifully to this situation. He describes the thwarted efforts of a lover who cannot break the tight circle of rejection. But the solution comes, "We drew a circle that took him in!"²³

The goal of Brief Therapy has been to find the "minimum" change necessary to resolve the presenting problem rather than the sometimes lengthy process of reorganizing a whole family.²⁴

Therefore, we consider that a therapist's primary aim need not be to resolve all difficulties but to initiate such a reversal. This also means that even severe, complex and chronic problems are potentially open to effective resolution by brief and limited treatment.²⁵

²²Ibid., 25.

²³Edwin Markum, "Outwitted," Masterpieces of Religious Verse, ed. James Dalton Morrison (New York: Harper & Bros., 1948), 402.

²⁴Fisch, 10.

²⁵Ibid., 19.

Therapist Maneuverability

The pastoral counselor utilizes his or her authority to exercise power to manage or control the counseling session to insure maximum maneuverability. The authors defend the therapist's or counselor's ethical right to manipulate the client on the grounds that the client is often purposely opaque with the therapist. Also the clients efforts to solve the problem may be firmly entrenched by tradition, culture or personal commitment which often require manipulation that may seem dishonest. The Palo Alto Group feels justified in their use of tactics, especially when the cost of time and energy of lengthy tradition therapy is balanced against the conservation of time and energy offered by brief therapy. The authors acknowledge that their tactical manipulation may be viewed as "cold and calculating" by some.²⁶ The above defense of therapist manipulation is sufficient at this point in the paper. The subject will be dealt with again later. The pastoral counselor who questions the ethics of this approach will not want to employ this therapeutic procedure.

The authors of Tactics recommend that the therapist augment her or his skill at therapeutic maneuverability by mastering the following six tactics.

Timing and Pacing

The therapist knows little about a client in the beginning

²⁶ Fisch, 21-24, also xiii.

counseling sessions. To avoid trampling on "values," "opinions" and "priorities" the pastoral counselor must pace and time comments by checking on the client's responses to questions directed to probe those areas. A position taken too soon by the pastoral counselor may destroy her or his credibility.²⁷

Taking One's Time

The brief therapist will maintain maneuverability by refusing to be pressured by the family to be hasty in judgement or advice.

This nonstraining position puts the onus on the client to make himself clearer and to do the work he needs to do. Taking this position also requires that the therapist resist the traditional view that one must always convey "empathy," "perceptivity," and "understanding."²⁸

Use of Qualifying Language

The use of qualifying language is a skill to be mastered to keep the pastoral counselor from taking a position before all the information has been gathered. ". . . words such as not sure, how much, ability, use of imagination, and readiness to take a step" are qualifying words from the following example.

I have a suggestion to make, but I'm not sure how much it will accomplish. It will depend on your ability to use your imagination and, perhaps, on your readiness to take a step toward improvement.²⁹

²⁷Ibid., 24-28.

²⁸Ibid., 30. The authors qualify their sexist language on page xi of the preface.

²⁹Ibid., 31.

Getting the Client to be Specific

The pastoral counselor must work to get the client to be exact in what is expected from therapy. Generalities are to be narrowed down to the essentials. Ideally the focus of what the client wants is measurable. "Improvement in school" is too nebulous. Specific, measurable change would be for the youth to improve a grade from "D" to a "C."³⁰

One Downsmanship

The Palo Alto Group has found the superior, authoritarian therapist position to be usually counter-productive for the following reasons. The "one up position"

. . .intimidates patients, who may already be embarrassed by their problems, and are less likely to reveal information that in their view will demean them even further. Also many patients interpret such a stance as a sign of special wisdom or knowingness on the part of the therapist. Thus they may not give some information, or not give it clearly, on the assumption that the "perceptive" will understand anyhow.³¹

One downsmanship is a paradoxical stratagem initiated by the counselor which is designed to overcome client resistance to being transparent in counseling sessions. The maneuver on the surface may be viewed by some as beneath the professional ethics of the counselor. However, when this circumvention of resistance is professionally executed it becomes a metaview that causes the

³⁰Ibid., 32-34

³¹Ibid., 34

client to draw a larger circle of personal disclosure and usually moves counseling to a successful conclusion in a shorter period of time. The ethics of the counselor who chooses more time consuming maneuvers may be considered by some as less-than-best. The following is an example of a counselor taking a one downsmanship stance when a client has impeded progress by indulging in angry outburst directed at the counselor. "Possibly you should consider another counselor. Anger immobilizes me. It is something I just can't help. I can't be a good counselor if I avoid issues that raise your ire." No longer able to avoid painful disclosure with anger, the client becomes less opaque. One downsmanship may be viewed as less powerful than one upsmanship. But one downsmanship in this example is more powerful.³² Again, the pastoral counselor who questions the ethics of the paradoxical method will not utilize the views, methods and techniques of the Palo Alto Group.

The authors of Tactics further defend their stance on "one downsmanship" declaring that it is easier to move from "one downsmanship" to "one upsmanship" when it becomes evident that the client responds better to the superior position.³³

Individual and Conjoint Sessions

A Brief therapist reserves the right to either see the family all together or individually. Large families may be broken into smaller groups, completely at the discretion of the

³²Ibid., 50-51.

³³Fisch, 50-51

pastoral counselor. The therapist must focus on the primary goal: "to interact the problem maintaining behavior." A married couple that battles during a session may need to be seen separately because of the energy drain on the therapist who may be taxed to maintain the management of the sessions. Therapist maneuverability may be enhanced by forming a coalition with a family member seen individually. The authors acknowledge that the issue of ethics of coalitions have been raised. If the clients compare notes, which the authors maintain they rarely do, the therapist is to say, "I can't control how people interpret what I say after they leave my office." Or the therapist is to honestly "confess to double talk" which was the only alternative to bring an end to the conflict.³⁴

There are two types of clients who threaten the counseling process initial progress. The authors label them the "Window Shopper" and the "Restrictive Patient." The Window Shopper "enters treatment under duress" and the Restrictive Patient "attempts to impose impossible restrictive on therapy."

The window shopper is humorously characterized as one who comes in to get out of the rain. He or she is not really interested in changing but will pretend to be interested until the rain stops. The counselor will succeed with this patient if he or she can find a related problem in which the patient is interested. For example, a spouse may not be interested in controlling drug abuse to save a marriage but may be interested

³⁴Ibid., 36-38.

if counseling will save employment. There are four types of restrictive patients identified by the Palo Alto Group whose restrictive demands may wittingly or unwittingly sabotage therapy. The first will ask the counselor to enter into "a conspiracy of silence" usually against a spouse. The therapist may cope with the situation by asking permission of the client to leave the choice as to whether or not to broach the subject with the counselor. Or the pastoral counselor informs the conspirator spouse that he or she intends to tell the marriage partner that a collusion has been entered into which may be clarified by going directly to conspirator. The second is the refusal to allow the therapist to bring to counseling a family member whose participation will contribute to the resolution of the stated problem. The pastoral counselor or therapist, in this case will not diametrically oppose the request but refuse to discuss in counseling anything that refers to the one excluded from the sessions. The restriction is further challenged by scheduling sessions with the client at progressively longer intervals. However, the therapist may just threaten termination. The third client imposed restriction is an attempt to blackmail the therapist with explosive anger. The authors suggest a "one downsmanship" stance to deflect the restriction. The counselor is to tell the client that anger, unfortunately, keeps her or him from functioning well. The last restriction is a threat of physical violence directed toward the therapist. The therapist is to tell the patient that such a threat interferes with the therapists ability to proceed with counseling. The patients'

response will determine if therapy is to continue or be terminated.³⁵

These therapeutic tactics are the tools the counselor employs to bring about change in the "fundamental defects in family organization or mental deficits in the individual actors." The counselor explores and probes until a clear view is grasped of how the family's power is being used to "maintain or exacerbate the problem." The pastoral counselor then becomes "an active agent of change" to cut off or redirect power. When the power is cut off or redirected, a change in behavior takes place.³⁶

This brings to a conclusion the chapter on the views and theories of some therapists who have been interested in research in family authority, power and control or management. This research has strengthened the writer's appreciation for the value of "Family Systems," especially the Palo Alto Group, for the pastoral counselor. This chapter has included views, theory and some practice. However, chapter 6 will deal specifically with how the pastoral counselor may choose to instruct the family on issues of value to meet future pathological threats.

³⁵Ibid, 39-51.

³⁶Ibid, 13-19.

CHAPTER 4
AUTHORITY, POWER AND CONTROL
THROUGH THE LENS OF PAUL TILlich

The first section of this chapter looks at Paul Tillich's thought of authority, power and control. The second section shows how Tillich's theology informs the pastoral counselor.

A Place to Stand

Tillich's theology is ontological, which is the science that asks the question, "What does it mean to be?"¹ "To be" or "being" becomes the place to stand or begin for this chapter. An appropriate metaphor of where to begin is found in the novice swimmer who jumps into the deep end of the swimming pool. The swimmer could just thrash about or choose a swimming coach who would give the swimmer a place to stand, followed by directions on how to reach the other end of the pool. Tillich's theology gives this writer a place to stand and direction for the completion of the project.

Tillich ontologically asserts that God is being itself or the authority or ground of being.² This assertion is accepted as the concrete foundation upon which to build an ontological base for a study of authority, power and control.

¹ Tillich, Love, Power and Justice, 19.

² Tillich, Courage to Be, 155-190.

Here is a brief summary of Tillich's formulation which moves him to this assertion. He begins with courage, which he defines as "the self affirmation of being in spite of the fact of non-being."³ God, or the ground of being is the exordium of courage and courage is the aperture to the ground of being. From this point Tillich explores mysticism and theism which he finds wanting and inadequate.⁴ Through the logical process he uses words and phrases which are the concern of this project: "the ultimate foundation;"⁵ "opens up the divine self and reveals him as power and love;"⁶ "authority of God."⁷ Later in the chapter Max Weber helps the writer tie authority to Tillich's thoughts.

A paragraph which is pregnant with ontological meaning for this project is:

Absolute faith, or the state of being grasped by the God beyond God, is not a state which appears beside other states of mind. It never is something separated and definite, an event which could be isolated and described. It is always a movement in, which, and under other states of mind. It is this boundary. Therefore it is the courage of despair and the courage in and above every courage. It is not a place where one can live, it is without safety of words and concepts, it is without a name, a church, a cult, a theology. But is moving in the depth of all of them. It is the power of being, in which they participate and of which they are fragmentary expressions.⁸

³ Ibid., 155.

⁴ Ibid., 186.

⁵ Ibid., 175.

⁶ Ibid., 180.

⁷ Ibid., 188.

⁸ Ibid., 188-189.

For Tillich, it is the "God beyond the God" of theism and mysticism that becomes the "ground of being."⁹ To return to the swimmer metaphor, this is where Tillich's ontology brings us to stand so that we may make plans to reach the other end of the pool. Tillich interprets Jesus' cry to God from the cross as the Master's transcendence from the God of confidence to the God beyond God, the ground of being.¹⁰

Tillich then moves in Love, Power, and Justice to declare that love is the power of the ground of being. This is expressed in the reunion of that which has become estranged.¹¹ "Love has ontological dignity" as does power and justice.¹² All three, Tillich asserts, are as old as being. "They precede everything that is and they cannot be derived from anything that is. They have ontological dignity."¹³

Instead of losing identity in the nothingness of mystical non-being, the power of being abrasively engages, includes, over-comes and over-rides non-being to establish itself as an individualized particle of the larger "ground of being." The word interdependence encapsulates the concept of being linked, yet individually distinguishable. Following Tillich, this power

⁹Ibid., 188.

¹⁰Ibid.

¹¹Tillich, Love, Power and Justice, 25.

¹²Ibid., 21.

¹³Ibid.

>

that produces individuation is positive, not negative. Even endurance that resists "giving up" or "giving in" out of love is then linked to the power of being. Power, according to Tillich, is the compulsion of love that brings about separation of entities. It is also the compulsion that reunites the separated into reconciliation. Love then is positive. Love then "is the foundation, not negation of power."¹⁴

The ground of being lovingly allows the power of being to function naturally. For to confine this power that emanates from love would stifle the creative fertility of the ground of being. The ground of being alternately joins and releases all of her creations in a collage of beautiful fruitful diversity. Even that which rebelliously separates has potential fertility in the struggle for reconciliation. Every crisis overcome or endured has the opportunity for positive change, or growth, which is a tenet held by many contemporary therapies. Punitive criminal procedures may not seem like love to the uninitiated, but "love's strange work" may very well shape such a crisis into positive opportunity for reconciliation. Reconciliation asks the victim of crime to offer grace which is unmerited favor to the criminal. The unmerited favor is forgiveness. Power, which emanates from authority, gives love the compulsion necessary for conciliation and forgiveness of the criminal.¹⁵

¹⁴Ibid., 49.

¹⁵Ibid., 50 and 67.

Justice, according to Tillich provides the organization that controls or manages the transactions that occur as the power of being struggles to overcome non-being. If non-being were not a threat to being there would be no need for the martialling and organizing the power of being. Non-being is absolutely essential to the reality of existence. To put this thought colloquially, it is the exception that proves the rule. The exception in this case is non-being. The rule is being. The pastoral counselor joins or unites with the family, which has being, using his or her expertise to isolate that which threatens the being of the family. That which threatens the family's continuation is non-being. The focus of the power of being is then generated to remove the threat, thus healing the family's estrangement. The crisis of such a struggle usually creates new growth.

Justice is tied in an ontological unity to power and love. "Love reunites,"¹⁶ "power gives love compulsion,"¹⁷ "and justice preserves what is reunited."¹⁸

Tillich lists four principles of courageous justice: adequacy, equality, and democracy and community.¹⁹ Justice must be adequate or congruent with the times. Sixteenth century formulation for the conduct of family affairs cannot be super-

¹⁶ Tillich, Love, Power and Justice, 25.

¹⁷ Ibid., 47.

¹⁸ Ibid., 71.

¹⁹ Ibid., 57-62.

imposed on a twentieth century family. The health of a family demands continual dialogue between all members of a family. Disagreements with the threat of disunity is the family's way of keeping itself in touch with developmental crisis and accidental crisis. Unresolved crisis may lead to pathology.

Equality raises the question of human development. Before God all men are equal but not in interdependent human society. The interdependency of all human society leads Tillich to the third and fourth principles of democracy and community. Democracy recognizes each person's dignity and worth as a person, regardless of ability, so that certain rights are secured.

The intrinsic claim for justice in everything that has being Tillich calls tributive justice.²⁰ Every person has a right to justice as a part of a community. Tributive justice is divided into distributive justice and attributive justice.²¹ Tillich then introduces the concept of divine creative justice which he concedes may at first seem to not be justice but which allows forgiveness. Forgiveness is defended as the creative way that love works again to reunite the estranged.²² This consideration of justice especially informs the pastoral counselor when consulting with troubled families who are struggling with the issues of justice in a democratic interdependent family, and community.

²⁰Ibid., 63.

²¹Ibid.

²²Ibid., 64-65.

Christology

The personal life of Jesus the Christ is the "final revelation." The love of Jesus the Christ is a manifestation of the love of the "divine ground of being" which in a transparent way allows the light of that love into humanity's future.²³ Jesus Christ is the transparent one who reveals this love which is the ground of being.

The Authority of Jesus the Christ

Matt. 28:18 confirms Jesus the Christ as authority. "All authority in heaven and earth has been given to me." "The New Testament is unanimous in its witness to Jesus as the Christ."²⁴ Christ means annointed, set aside for special service. Christ is the one anointed, set aside by God to establish God's royal domination, authority, reign of God in Israel and the world.²⁵

Heteronomy, Autonomy and Theonomy

Tillich's categories of heteronomy (extrinsic authority) autonomy (intrinsic authority) and theonomy (true authority) as they emanate from the ground of being theologically informs the pastoral counselor. These three categories of Tillich must be developed before turning to Max Weber for clarification.

²³ Tillich, Systematic Theology, 152.

²⁴ Tillich, Systematic Theology III, 118.

²⁵ Tillich, Systematic Theology II, 98.

The writing of another theologian, H. Richard Niebuhr clarifies the treatment of heteronomy, autonomy and theonomy. As a prelude to the discussion of synthesists, dualists and conversionist, Niebuhr laments that the above positions are not always diametrically opposed. In fact, they almost seem to hold more in common than in opposition. The search for ideal types that never overlap is virtually impossible in culture, sociology, history or theology according to Niebuhr.²⁶

Heteronomous authority typically is aloof. It does not join. It remains apart as opposed to united or cooperative. Heteronomy denies participation of the whole in the freedom of choice. Heteronomy demands blind obedience. With a heavy hand, heteronomy assumes the right to quickly enforce laws and punish violators. Autonomous authority subjectively centers itself in human experience. Laws and directions are based on self-determination, pragmatism and utilitarianism which is foundationless and shallow. The conflict between imposed authority and subjective authority, drives society to search for a theonomy which combines the good of both categories into what is called interdependence. This interdependence nurtures a combination of self determination and participation which is an expression of an individual's true being. Theonomy embodies natural being which is both participation and individuality, freedom and democracy.

²⁶H. Richard Niebuhr, Christ and Culture (New York: Harper Bros., 1956), 116.

Max Weber, a German sociologist, discusses authority in terms of another typology which adds light to Tillich's concept of authority in Jesus the Christ in a helpful way. Chapter 1 of the professional project defines authority as the "right to command obedience and the power to sanction disobedience." Weber expands authority into three bases of authority: charismatic, traditional, and rational legal.²⁷

First, charismatic authority is understood to be the leadership of an extraordinary person. This special person has earned a reputation with a group of followers who believe that her or his words are inspired. Commands from this uncommon authoritarian person are obeyed without question by devotees. Weber writes:

Charismatic authority: hence shall refer to a rule over men (sic) whether predominantly external or predominantly internal, to which the governed submit because of their belief in the extraordinary quality of the specific person.²⁸

The internal rule which is referred to in the preceding quote corresponds to Tillich's theonomy which is discussed later in this chapter.²⁹

²⁷H. H. Gerth and C. Wright Mills, eds. From Max Weber (New York: Oxford Univ. Press, 1970), 3-31; 295-301.

²⁸Ibid., 295.

²⁹Tillich, Love, Power, 76.

Followers of the charismatic authority will forsake reason in their efforts to please and obey this one they deem extraordinary. This authoritarian leader operates freely outside and beyond established laws and order. Weber clearly has Jesus the Christ in mind when he writes: It is "revolutionary" in the sense of not being bound to the existing order: "It is written--but I say unto you . . .!"³⁰ As an example:

You have heard that it was said, "an eye for an eye and a tooth for a tooth." But, I say to you, do not resist one who is evil. (Matt. 5:38-39 RSV)

Weber's second base is traditional authority. The watch word of those who rule by tradition is: "This is the way we have always done it." Domination is according to a long established order of superior over inferior. Weber puts patriarchy into this extrinsically imposed pathological system.³¹

Patriarchalism is by far the most important type of domination the legitimacy of which rests upon tradition. Patriarchalism means the authority of the father, the husband, the senior of the house, the sib elder over the members of the household and sib: the rule of the master and patron over bondsmen, serf, freedmen; of the Lord over domestic servants and household officials, nobles of office, clients vassals: of the patrimonial Lord and sovereign prince (Landesvater) over the subjects.³² (underlining added.)

Patriarchal authority is a common denominator of both charismatic and traditional authority. At the death of the

³⁰ Gerth, 296.

³¹ Ibid.

³² Ibid.

warlord or prophet there must be a system for the selection of a successor. Riches must be conserved. Boundaries must be established and maintained. Laws must be routinized. The charisma or totalitarianism of the first leader must be passed on to an heir through a channel such as "apostolic succession." Traditional authority usually passes leadership to the next generation through heredity lines of the dynasty that have been established. The king's eldest son becomes king or the next in line male heir. There is usually a struggle among the survivors immediately after the death of the original leader. Rebellions are put down. Innovators are branded as heretics and either banished or called upon to recant.³³

The third system of authority is the rational legal. This system does not depend upon charismatic authority and successors nor the traditional authority, but on a system of laws and powers that selects the most competent to exercise authority. Training, experience, interests, and talents are taken into consideration in the selection of the one put into authority. Authority is vested in the rule, reason and law, and in the offices and processes that are established to maintain them. The system of laws and powers are constantly tested to make sure they meet the needs of the maturing, constantly changing citizenry.³⁴

³³Gerth, 299-300.

³⁴Ibid.

Summary

The search for a "place to stand" has led us to the "ground of being" or God. However, Jesus the Christ is accepted as the translucent window in whom the love, power and justice of God is fully revealed. H. Richard Niebuhr warned us that heteronomy, autonomy and theonomy are not concepts of authority cast in concrete. He insists that personal perception of authority may distort the understanding of a situation. This leads to the conclusion that authority through the lens of sociology or culture may suffer from astigmatism. How these typologies of authority illumine the exercise of law and power will be pursued.

Tillich-Weber Paradigm

The lens of Weber and Tillich are combined to look at authority, power and law in the following paradigm. Charismatic divine authority receives power intrinsically to sanction laws, which is similar to Tillich's autonomy and theonomy. Traditional authority extrinsically imposes laws and sanctions power to enforce laws, which Tillich calls heteronomy. Rational legal authority like charismatic authority receives power intrinsically to enforce laws which is autonomy. A discussion of heteronomy is the next step.

Heteronomy is law that is imposed extrinsically. Heteronomous authority abhors the question, "Why?" No reasons have to be given by one "in charge" except, "I'm bigger than you." If you know what is good for you, you will obey without question." The sequel to such an authoritarian stance is the one every child

raised in patriarchy waits for which is "just wait until I am bigger than you." Heteronomy opens the door to more conflict, stress and hostilities than theonomy.

Patriarchy as pointed out earlier by Max Weber is synonymous with traditional authority and heteronomous imposition of power to enforce laws. Heteronomy seems to impose power from the outside of the system. It is extrinsic. Heteronomous patriarchal power is always pathological and destructive for eventually the dominated will "over power" the oppressor.

There is a power in heteronomy, but it is based on a weak foundation when compared to theonomous power. Heteronomy is power that is imposed from a source supposedly outside the natural. The weakness of heteronomy is readily discovered when one reflects on how quickly the chauvinistic patriarch brings sanctions against those who challenge his rules. This is contrasted to the strength of theonomy and autonomy which will tolerate abuse and patiently endure because its power is not threatened. This concept has been explored earlier in the chapter which deals with the feminist theology of Rosemary Radford Ruether.

Theonomous authority and power are ontological. Theonomous energy can be traced intrinsically through Jesus the Christ who was a charismatic leader without peer. Theonomous authority and power avoid latent destructiveness of heteronomy.³⁵ The following quote lifts the positive natural aspects of theonomy.

³⁵ Tillich, Love, Power and Justice, 76.

It asserts (in agreement with the predominant trend of classical theology) that the laws given by God is man's (sic) essential nature, put against him (sic) as law. If man (sic) were not estranged from himself (sic) if his (sic) nature were not distorted in his (sic) actual existence no law can stand against him (sic). The law is not strange to man's (sic) true nature from which he (sic) is estranged.³⁶

Theonomous authoritative laws are natural to people. Theonomy rests on what emanates from everyone's natural "ground of being." People will disobey theonomous laws, but will intuitively know that the law is just. Individuals may try to avoid the consequences of breaking theonomous law if they can, but when sanctions are brought against them, at least their peers will not resort to the destructiveness that can be expected in heteronomous rule. Theonomous family authority has a built-in "implied consent" from peers and the immature in most instances.

Systematic Theology II proposes a helpful metaphor: the translucence or transparency of Jesus Christ. Humanity looks through Jesus the Christ to the "ground of being." Power then emanates from the "ground of being," Jesus the Christ to humanity.³⁷

The family may look with the counselor to Jesus the Christ to the "ground of being" which in turn passes natural power through all the transparencies to the family. This concept will be discussed again later.

³⁶Ibid., 76-77.

³⁷Tillich, Theology II, 122.

There is a sense in which the theonomous family also becomes transparent and "Christ-like." The picture that comes to mind is a series of theonomous transparencies in tandem through which family members can see the "ground of being," through which theonomous power passes.

Weber's rational legal authority, as stated earlier, does not depend on "a succession" for leadership. The system is set up on a system of rational laws that selects the most competent to rule. Tillich defines autonomy as: "The obedience of the individual to the law of reason, which he (sic) finds in himself (sic) as a rational being."³⁸ Like theonomy it must maintain the transparent look to the "ground of being" from which it, too, derives power. Autonomy becomes heteronomy when it loses the transparent view to it's "own depth" or the "ground of being."³⁹

Family authority is ideally rational, legal and autonomous. Most families have a system of laws and mutual agreements which are unique. The pastor counselor should move slowly until she or he becomes cognizant of that uniqueness. Individual family laws are revised naturally from within as family members change and mature. Maturing family members may be aware of the transparency of the system which allows power from the "ground of being" into the laws formation. However, a child in a family may not see the natural reasonableness of a law or agreement and view the authority as heteronomous. This lack of rational maturity on the

³⁸ Tillich, Theology I, 89.

³⁹ Ibid., 85.

part of the child does not deter the rational mature members of the family from setting limits. Rules are established in the best interest of all, especially the immature child who does not understand. The immature give "implied consent," without really understanding. There is an element of trust in the immature that expects justice and protection from mistakes.

Every interdependent family member has an intrinsic claim for justice, according to Tillich. This claim is based on the power of being. A second is a proportional claim for justice. The third claim for justice is creative justice, which gives a "being" the right to fulfillment.⁴⁰ These three claims to justice in a family take into account a family member's maturity. An eighteen year old may enjoy and be expected to chauffeur other members of the family to business, school and store. The elderly and youth may not be given the opportunity to chauffeur because of infirm health or undeveloped skill. Senior citizens and youth may initially brand this family decision as heteronomy, but in the interest of justice for the family will accept restrictions as theonomous.

There is a continual process of re-writing "bylaws and order of business" as a family matures. In the beginning, the more mature parents have more power, but as the child matures the ratio of power approaches equality through negotiation. The interdependent family model teaches children to relate to one

⁴⁰ Tillich, Theology I, 62-66.

another as equals even though the ratio of maturity is not equal at the time. A six year old child will not be expected to act with the maturity of a twelve year old. This system frees a child and parent to pursue their personal development. A child in this setting will naturally mature to begin his or her own rational legal autonomous interdependent family.

The family becomes pathological when one of the family members loses sight of the "ground of being." An opaque "block" through which the power of the "ground of being" cannot penetrate turns the family to heteronomy. The "block" is an unreasonable law or demand which has no authoritative foundation.

Control or Management of Power,
Love and Justice in the Family

Following Tillich, there should be a balance of love, power and justice in the family. Control is one of the major concepts of family systems counseling. Control is heteronomy by definition. An alternative word to control is management. Management is the mode of working with the mutual consent of all family members in an autonomous theonomy. Absolute control of power is a form idolatry. The balance between love, power and justice should be managed holistically by the pastoral counselor. There are those who would say that love and power are mutually exclusive. In other words, those who love do not use power. Tillich refutes this: "Love is the foundation, not the negation, of power."⁴¹

⁴¹Tillich, Love, Power and Justice, 49.

Mature members of a theonomous family will not evade the responsibility of the discipline of a family member on the excuse that love precludes sanctions. On the contrary, the rule will be enforced (powered) because of love. The consequences of not enforcing a rule "blocks" the transparent look to the "ground of being" which is heteronomy.⁴² The justice of "love's strange work" will be discussed later in the chapter.⁴³ Members of a theonomous family will not avoid a demand for justice when a family member breaks a rule. A family attempting to return to theonomous or autonomous authority from heteronomy will not hesitate, when the limit has been reached, to demand retribution. Love that excuses retribution is non-productive, which leads to further deterioration of the system.

As in power, justice is immanent in love. A love of any type, and a love as a whole if it does not include justice is chaotic self surrender, destroying him (sic) who loves as well as him (sic) who accepts such as love.⁴⁴

Before the "limit" is reached and "love's strange work" becomes active, Tillich recommends what he calls the positive side of justice: listening, giving, and forgiving.⁴⁵

Every family member has the right to be heard especially before retribution is demanded. The sacrifice of time, talent and treasure is expected. Perfection is unattainable. However,

⁴² Ibid., 49-51.

⁴³ Ibid., 113.

⁴⁴ Tillich, Love, Power and Justice, 68.

⁴⁵ Ibid., 84.

maturity is attainable. Maturity is that which matches age and experience.

Listening, giving, and forgiving in a family are not to be viewed as inconsistent with the demand for justice and retribution. The family powerfully rooted to the "ground of being" will not feel threatened when rules are broken. Weak heteronomous families will feel threatened and bring immediate sanction. The theonomous and autonomous family will patiently listen, give grace and especially forgive until it is obvious that forgiving no longer has the possibility of change for the transgressor. Then the "strange work of love" demands justice, which will be discussed later in the chapter.

Tillich's Theology Informs the Pastoral Counselor

Following Tillich, there should be a balance of love, power and justice in the control or management of counseling sessions by the pastoral counselor.

Dorothy, Tinman, Lion and Strawman return to the Wizard of Oz having rid the realm of the Wicked Witch of the North to claim their reward.⁴⁶ The great Oz is discovered to be a little person who pulls levers and punches buttons behind a curtain. He weakly passes out a paper heart to Tinman, a medal of courage to Lion, and a diploma to Strawman and tells Dorothy he'll take her home in his hot air balloon. How authoritarian and powerful Oz would have been had he joined Dorothy's family and marched off to

⁴⁶ Frank L. Baum, The Wizard of Oz (Chacago: Hill Pub., 1900).

conquer the Wicked Witch of the North, instead of staying behind the curtain controlling and manipulating. The weakness of the Palo Alto group for some may be the concept of control. It could be judged heteronomy. However, there is great value for the pastoral counselor in the Palo Alto Brief Therapy Group's technique of "doing therapy briefly."⁴⁷ The pastoral counselor can reframe control to management.

Management is both autonomous and theonomous. It is inside the "family business" with a transparent view of the beginning. The pastoral counselor joins the family business management "team." The pastoral counselor becomes less opaque as she or he slowly joins the troubled family. The counselor brings with her or him expertise and humanity which she or he joins with the power of the family to do therapy briefly.

The Counselor's Management of Authority and Power in the Family

The family that is functioning well may not seek out a pastoral counselor's help. However, the autonomous and theonomous family may seek to have their "conscience raised" to the need to look into the future at growth goals.

The dysfunctional family has a holistic impulse to seek help. Tillich's formulation of love, power and justice may lead the pastoral counselor to employ the "ground of being" metaphor in counseling. The pastoral counselor raises the family's conscience to recognize a patriarchal opaque block while focusing

⁴⁷Fisch, ix-x.

on the "ground of being." The metaphor of the "ground of being" may then become a diagnostic tool in the counselor's bag. The pathology of the family is managed by the pastoral counselor and the family. Pathology such as patriarchy, cycled through the "ground of being" in a "conscience raising," helps the family to diagnose its weaknesses. A quick reflection on Ruether's "Five Foundations for Feminism" listed in chapter 2 by the pastor will isolate the patriarchal pathology so that it may be dealt with in counseling. As an example, the father figure who insists on his biblical given right to be the undisputed head of the household will be asked if he owns slaves which is also a biblical given right. The usual reply is something like, "This is a different age." The counselor may press the logical inconsistency of making this a truism for slavery but not patriarchy or employ a "face saving" technique suggested by the Palo Alto Group. The group suggests that the best management of pathology in the family may be to make small changes that will point the family holistically toward a direction in which they may grow together. How quickly the counselor should move would depend on the strength of the father figure's ego. The counselor may experience a "backlash" of resistance from the family when movement is too quick. The pastor counselor that moves congruently with the family will witness a change in the family from male dominated power plays to holistic family interdependency. Often the patriarchal father figure will express appreciation that he no longer has to bear the weight of dominance in the family.

Feminist Concerns: The Strange Work of Love

Tillich gives credit to Martin Luther for this concept. There comes a time when it is no longer good for the reprobate to continue abuse. The limit of listening, giving and forgiving has been reached.

Out of love it is decided that to allow the transgression to continue is a gross injustice to the rebellious as well as those who suffer because of the rebellion. The person is sanctioned. The abused is separated from the abuser. But following Tillich, the power of love is again given its chance to operate. The power of love destroys that which is against love, but love continues on until the distant is reconciled.⁴⁸

This love paradigm is obvious in the feminist liberation movement. Weak heteronomous patriarchy has ruled for almost two thousand years. Women and children have been alternately abused and protected though the protection has been delimited as property. The ulterior motive of this protection is that women and children are protected as property. The limit has been reached and endurance has been tested; justice is demanded. The "strange work of love" to the uninitiated may seem cruel, counter productive inhumane even heteronomous. Extreme measures which produce large scale misunderstanding are the unfortunate "spin off" of the change demanded. Retribution may be painful for both male and female. But the separation gives love the chance to work again in bringing about reconciliation.

⁴⁸Fisch, 49.

The following is a composite of this writer's use of the "strange work of love" to allay the fears of a spouse that separation from a husband is always the end of marriage.

The following verbatim takes place fifteen minutes into a counseling session.

Spouse: If we separate that will be the living end.

I can't even stand the thought of it.

Pastoral Counselor: Sounds like separation to you means ultimate failure of your marriage from which there is no return.

S: Yes, that is the way I feel. (begins sobbing)

PC (When time feels right the pastoral counselor begins with)
The theologian Paul Tillich has written some ideas that may help you take some hope. Since you are Lutheran you may like to know that Tillich gives credit to Martin Luther for first writing concerning these ideas. This concept is called "the strange work of love."

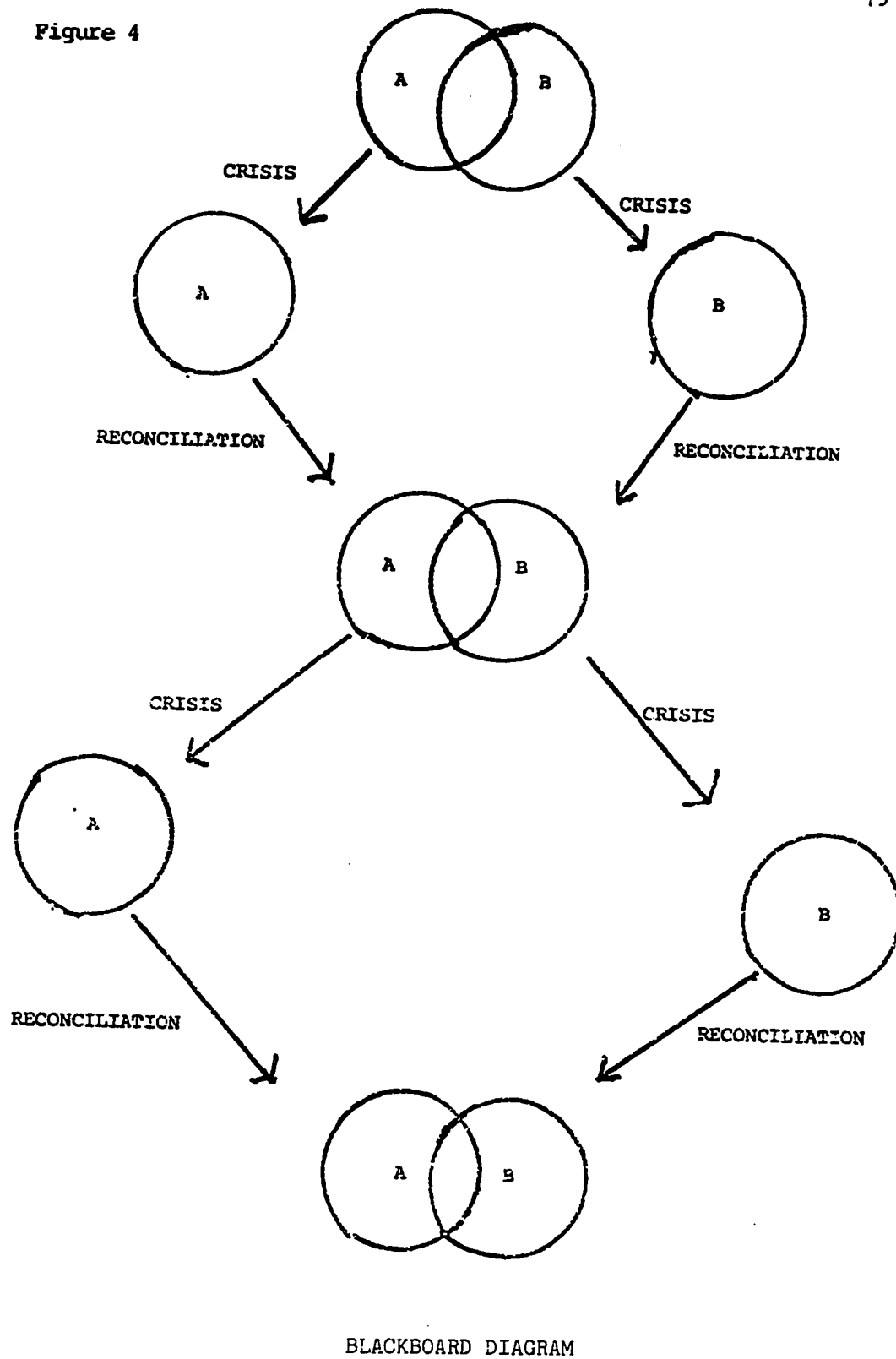
S: The strange work of love, hummm...

PC: Remember in high school the fights you had with your boy friend and how much fun it was to make up?

S: Yes, I even started fights when things became boring just because making up was so much fun.

PC: I think there have been some songs written with those words. I am going to put a diagram on the blackboard that I hope may take some fear out of the possible separation you are facing. (See Figure 4.) Let me interpret this. Tillich

Figure 4



declares that the strange work of love will bring about separation so that love can do its strange work of bringing about reconciliation. (The pastoral counselor engages the client in an explanation until she understands. Church related clients understand this concept quickly.)

In conclusion, it is suggested that two more steps be added to the Palo Alto Brief Therapy Group's procedure: (1) raise the family's conscience to an understanding of what is taking place according to Tillich's theology in a pastoral counseling setting; and (2) assist the family in formulating growth goals through assigned reading and mandatory classes.

The pastoral counselor would raise the family conscience to be aware of the operation of theonomy, autonomy and heteronomy using the "ground of being" volcano metaphor as an illustration. The counselor will help the family to be aware of and maintain the transparency of each member of the family, the counselor, Jesus the Christ, and the way love, power and justice percolates from the "ground of being." The importance of the translucent look to future growth opportunities should be raised to the conscience of the family by the counselor. Opaque "blocks" such as patriarchy and the weaknesses of heteronomy should be raised to the family's conscience and removed.

The family conscience may be raised through a guided image technique. The procedure for this technique is to take the family through a relaxing exercise followed by asking each family member to imagine an exchange of roles. The father becomes the mother or daughter or son. Mother becomes father, daughter or

son. Mother becomes father, daughter or son. Each person will take another family member's place while the counselor guides them through a familiar family situation. The narrative is followed by the family reflecting on their feelings in the new role. The result is a new appreciation for the feelings of each family member. Each family member's conscience is raised to appreciate the sometimes difficult roles forced upon them by others. A family moves quickly from pathology to health after use of this technique.

CHAPTER 5

THE INNOVATIVE MANAGEMENT AND STRATEGY OF THE PASTORAL COUNSELOR SET IN THE VIEWS AND PRACTICES OF THE PALO ALTO FAMILY SYSTEMS GROUP

Introduction

The pastoral counselor has the authority and power to manage each counseling session. The group cautions the reader to carefully manage the initial communication between the client and therapist so that nothing will sabotage counseling.

In our view, however, all contacts with clients may affect treatment; therefore, if one intends to do therapy efficiently, planning is necessary at all stages of treatment.¹

The counselor should carefully screen appointments made on behalf of third parties. Most attempted third party appointments are for a youth or spouse in the family who are not well-motivated to respond to counseling. The suggestion of the group is that the person most uncomfortable with the presenting problem will respond the best to change. This person is usually the one who attempts to make an appointment for the third party. Counselors interested in doing therapy briefly will urge the complainant or complainants to come in for the first appointment.²

¹Fisch, 53.

²Ibid., 54-56. "Authors" or "group" in this chapter refers to the authors of Tactics of Change and the present Palo Alto Family Systems Group.

The first contact has the effect of redirecting the power structure of the family. The youth or spouse who no longer reacts powerfully against the pressure to attend counseling may either be relieved or dismayed. Either will have a change on the power structure of the family.

In the interest of brevity in counseling, the pastoral counselor should not contact a prospective client's previous counselor. Compliance with such a request by the client may transfer counterproductive feelings from the former therapist to the new counselor. Another danger is that the client will assume that the new counselor knows everything about the client which is an impossibility. The course to pursue with the least number of obstacles is for the counselor to begin "fresh" with the option to later contact the former therapist.³

Clients who attempt to begin therapy on the phone while making the first appointment should be told:

(Politely but firmly.) Let me interrupt. What you are telling me may be quite important. The trouble is that I have difficulty digesting important and complex information over the phone, and I would not be able to do justice to it. Let me suggest that you go ahead and set up an appointment, and then when you come in, I can give that information the attention it deserves.⁴

The pastoral counselor who holds a position in a counseling center may find value in this view. However, the busy parish minister may find telephone counseling the best way to handle a crisis in a church member's family. This is where an astute

³ Ibid., 56-57.

⁴ Ibid., 59.

church secretary proves invaluable. Real crisis calls are put through to the pastor but others are recorded for a call back later.

The Palo Alto Group differs from some Family Systems Therapists in that they believe that bringing the whole family in may be a "waste of time." Before the therapist agrees to do family therapy, she or he should ask a question similar to: "Are you concerned primarily about yourself, your marriage or about one or more of the kids?" Depending upon the answer the counselor will suggest that individuals, groups or the whole family make an appointment. For example, if the problem is sexual the issue probably would not be raised in the presence of the whole family because of some cultural taboos. The counselor manages the treatment of the family by a personal selection of who should be present for counseling.⁵

The counselor should not agree to do "specific treatment," such as hypnosis or marital counseling. To agree takes the management of the session out of the hands of the therapist. The pastoral counselor will defer any decision on treatment plan until after the initial session.⁶

The clients who will not settle on a regularly scheduled appointment time are to be challenged to "work something out themselves." The group suggests that an alternative to a "hit or miss" arrangement is to schedule a "time limited" model which

⁵Ibid., 60.

⁶Fisch, 61- 62.

would be to schedule ten sessions on the appointment calendar with a required sabbatical at the end of the ten sessions. This is suggested to move the client to a resolution of the presented problem. The counselor, in the interest of brevity, will not agree to allow the client to talk about and around the problem or to come to counseling when it is convenient. The therapist who relinquishes the right to manage the appointments may have inadvertently set the stage for lengthy therapy. Telephone calls that request information should be answered. Callers who obviously do not like the answers they get from the counselor should be terminated courteously in the interest of expediency.⁷

This view would seem to rule out the casual counseling the parish pastor does after board meetings, over a cup of coffee in the coffee shop or in the post office. However, the parish pastor may do well to insist on such a procedure for a church member who has postponed a decision which consistent counseling would force. This view would work well with the clinical pastor.

Management of the Initial Interview

The purpose of the initial interview is diagnostic. The authors list four basic information gathering questions that lead to assessment. (1) What is the nature of the complaint? (2) How is the problem being handled? (3) What are the client's minimal goals? (4) What is the client's position and language? Information gathered must be specific as opposed to nebulous. A statement from the client that the identified patient lacks con-

⁷ Fisch, 62-68.

fidence is too nebulous. The counselor would want to know in what area the identified patient lacks confidence. As an example, clients may feel secure in marriage and public speaking but not feel confident at work. The pastoral counselor begins a counseling session with a question such as, "What brings you to counseling now?" Counselors interested in doing counseling briefly are not as interested in "why?" as they are in "what" is going on right now. "Who is doing what that presents a problem to whom and how does such behavior constitute a problem?"⁸ The authors suggest the counselor test herself or himself with the following:

Unless the therapist can make a brief and clear statement covering all elements in the presenting complaint (who, what, to whom and how, he either does not have adequate information on the complaint or he has not digested the information adequately.⁹

The pastoral counselor must continue to probe the client or clients with questions as long as answers are vague or general.

The client's minimal goals for the therapy are to be ascertained. A question in keeping with the original philosophical foundation of Brief Therapy would be to ask the patient "What, if it were to happen, would you see a first sign that a significant, though maybe small change had occurred?"¹⁰

⁸Ibid., 70.

⁹Ibid., 72.

¹⁰Ibid., 79.

The Palo Alto Group recommends the "one down" position when the client begins to shift away from the "presenting problem." The counselor is to appear bewildered and confess that he or she has become "muddled." Another interesting tack recommended is for the pastoral counselor to begin "shifting" off the presented problem which may cause the client to stay "on task."¹¹ Again, if the pastoral counselor feels that the group's methods are not ethical, she or he should refrain from using them in counseling.

Inquiry concerning minimum steps to goals may cause the client to evade the question with grandiose language and statements such as "Everything is wrong" or "I'm a total mess." The Group suggests the counselor who has a client who resists efforts to be specific on goals may choose to "out do" the client with even broader grandiose language with a cliché such as "The world is going to hell in a hand basket!" This tactic may force the client to get the pastoral counselor and herself or himself back "on task."¹²

One last counselor management tactic is to keep the client working on the presented problem. The pastoral counselor may purposely state the problem incorrectly. This may force the client to personally rethink and clarify his or her position. However, the authors conclude that when all this fails it may be safe for the counselor to conclude that vagueness on the problem

¹¹ Ibid., 81-82.

¹² Ibid., 82.

may not be the problem. The real problem is the client's vagueness.¹³

Client Positioning

After the initial counseling session, the group declares, the counselor usually realizes very quickly what needs to be done to resolve the problem. The task for the counselor then becomes to package the problem solution in such a way that the client will accept it. The authors use the example of the prospective Rolls Royce buyer. The salesperson may lose the sale unless she or he listens carefully to the buyer's motivation for the purchase of a new automobile. The buyer who is looking for an automobile that will hold its value through the years will be turned off by the salesperson who talks about the prestige of owning such a stylish vehicle. So the successful salesperson joins the position or compulsion of the buyer by pointing out the economic advantages of purchasing a Rolls Royce that may appreciate in value every year.¹⁴

The pastoral counselor must listen carefully to ascertain the position of the client or client most motivated to change. Parents whose child is "acting out" in church education class, or will not remain "on task" in the public school class room may believe their child cannot help herself or himself. Their position is that the child is a victim of circumstances. Another

¹³Fisch, 82.

¹⁴Ibid., 90. Compulsion is the power exercised by authority to control or manage.

set of parents may view their child who is "acting out" and will not remain "on task," as rebellious, stubborn, and delinquent. The first worried set of parents view their child as sick. The second angry parents view their child as bad.¹⁵

. . . while both sets of parents are asking for a better-behaved child they are different "customers" holding different viewpoints and will need different sales pitches.¹⁶

The Palo Alto Group identifies two types of position: (1) clients who see themselves as the identified patient, and (2) clients who see someone else, usually a family member, as the identified patient. Position takes into account attitude, values, and personal view of self and other. The pastoral counselor must have all this information well in mind before proceeding to join the authority position of the most motivated for change client or clients.¹⁷

Parents who take the position that their child "who is grossly misbehaving" has psychological or medical problems will not whole heartedly accept a therapist who recommends "restrictive activities," "assertive discipline" or "boundary setting." However if the pastoral counselor is able to reframe any of the above to conform to a therapeutic model, instead of an obvious punitive model, the parents will allow the counselor to join their position. This management maneuver shortens therapy in that the therapist does not have to persuade the parents to

¹⁵Ibid., 91-100.

¹⁶Ibid., 93.

¹⁷Ibid., 95.

join her or his position. The secret is to frame what the pastoral counselor knows needs to be done in the position taken by the parents. The authors suggest that any suggestions made to parents who believe their child is ill be preceded by a statement such as, "The best medicine often tastes bad." Whatever the pastoral counselor suggests after that no longer is seen as punitive but psychologically or medically therapeutic.¹⁸

The pastoral counselor moves slowly so the proposed intervention is introduced to the most motivated client or clients. The wise counselor pauses frequently to check facial expressions and verbal affirmations to see if his or her proposal is being accepted. Resistance to what is proposed will send the counselor back to regroup. He or she then again will proceed with a new approach just as cautiously. Hopefully the new approach will be accepted by the client or clients. When the pastoral counselor does not resort to browbeating or cajoling of clients to accept his or her position, the group has found therapy moves quickly to resolution of the problems.¹⁹

The authors suggest three simple guidelines for assessing patient position beyond listening:

- (1) What is the client's principal position (attitude, opinion, motivation) in regard to the problem?
- (2) How can I boil this down to its basic trust or value?
- (3) Since I know what I would like

¹⁸Ibid., 101-102.

¹⁹Fisch, 104.

the client to do to resolve his problem, how can I state this so that it will be consistent with that position?²⁰

Case Management and Planning

Case planning, the group admits, calls for the most personal discipline from the counselor and in their opinion is the most crucial factor in quickly achieving solutions to client problems. Case failures are largely attributed to inadequate case planning according to the authors.²¹

Here is a seven point general outline of case planning:

1. Assessing the clients complaint. The danger is that the pastoral counselor will be satisfied with a complaint that is vague or general. "We have a communication problem" is too general. "Our kid won't observe the 10:00 p.m. curfew," is a concise statement of the complaint.²²

2. Assessing client's attempted solution. A client may be expressing variations of the same theme. Before proceeding further the counselor must isolate that theme. An insomniac may list all the tactics tried to induce sleep: early to bed, late to bed, exercise, medication to induce sleep. But essentially the client is working to bring on slumber. The authors feel that the energy being given to force sleep is really maintaining the client's sleepless condition. Therefore, the energy draining attempted solution must be clearly defined. In this case, it is

²⁰ Ibid., 109.

²¹ Ibid., 112.

²² Ibid., 112-113.

heteronomous authority trying to force an instinctive natural phenomenon, namely natural sleep.²³

3. Deciding what to avoid. The authors call this part of the general outline the "minefield." As an example, continuing the example of the insomniac, avoid advising an insomniac to "try to get some sleep." By knowing what to avoid the pastoral counselor will not help sustain the client's problem.²⁴

4. Formulating a strategic approach. This approach will usually be a 180 degree thrust from the opposite direction presently being pursued by the complainants. The counselor is cautioned to not confuse silence on the subject to the 180 degree change. The wife of an alcoholic who nags her husband about his abuse of alcohol may think her sudden silence is the 180 degree turn. However, the wife who encourages her husband to drink alcohol would be an example of the 180 degree turn.²⁵

5. Formulating specific tactics. The pastoral counselor must maneuver the client to abandon the solution she or he has been maintaining which is exacerbating the problem. Problems that are focused on a client's own changes rather than those of others are the easiest. Those tactics involving others in the family are most difficult. The counselor must ask himself the

²³ Ibid., 113-114. This is Paul Tillich's concept of weak authority.

²⁴ Ibid., 114-115.

²⁵ Ibid., 115.

question:

What transactions occur most repetitively in the performance of the problem and attempts at solutions? And in those transactions, what kind of thing, if the client said or did, would clearly be departure from his previous stance?²⁶

The pastoral counselor should ask herself or himself, "What intervention would be the easiest for the client to naturally incorporate into his or her daily routine?" For example, the wife who insists on a daily call to her husband to urge him to come home early would be urged to call at the same time but with a different message: "Don't hurry home--take your time. I'll prepare an early supper for the children. We'll have a relaxed late supper together." The counselor should ask herself or himself, "What suggested tactic would the client or clients be most likely to complete?" The answer is a tactic that fits easily into the normal activities, such as the telephone call in the preceding example. Tactics that ask the smallest alteration in the family routine are most likely to be completed. A tactic upon which all the family members can agree would be most likely carried out. Sometimes the intervention that works the best with conflict over an unfair request is for the presumed unreasonable person to admit that the demand is unfair, but the counselor coaches the client to say, "But I want you to do it anyway!" Last of all the counselor should ask, "Who in the family is most likely to listen to suggested change in normal family

²⁶ Ibid., 116.

activities?"²⁷ The following is a summary of the authors' view on formulating specific tactics.

A Therapist will plan specific interventions by estimating what actions would most clearly depart from the "attempted solution." What actions are most central to transaction involved in the problem, what actions would most easily be incorporated into the maintenance of the problem.²⁸

6. Framing the suggestion: "Selling" the task. Long term therapy attempts to slowly change the clients' mind to accept the pastoral counselor view of the situation. But in "doing therapy briefly" the counselor who stays with a client's position has leverage that should shorten counseling. The parents of a schizophrenic may resist the counselor's "You must become firm." But the parents may accept the suggestion, "You must help organize your child's life by insisting on a few guidelines." The competitive person will respond to a tactic that allows him or her to win. The "practical joker" may respond to a suggestion that is "whacky." The church member who feels superior to the pastoral counselor will often respond to a therapeutic task which the counselor suggests may be too difficult or that would probably not work. The authors suggest that clients who have deeply entrenched pathological habits may be helped by the counselor telling them what they can do that will intensify the problem. The pastoral counselor then proceeds to describe in detail the client's present activities. The passive rebellious client who

²⁷ Fisch, 116-118.

²⁸ Ibid., 118.

accepts assignments but never carries them to completion often will respond positively if the counselor will in great detail surface every excuse she or he can think of that the client will think of for not completing the assignment?²⁹

7. Formulating goals and evaluating outcome.

In our approach, the general goal is the resolution of the clients complaint. A therapist's procedures and goal of treatment should be closely related. Therefore, we consider here (1) our basis for this choice of goal, and (2) what sorts of evidence are relied on in estimating progress toward reaching the goal during the course of treatment.³⁰

In most other views of psychotherapy, the presenting problem is usually regarded as only the symptom of some deeper problem. So the first goal of resolving the presenting problem is soon forgotten in favor of the counselor goal of discovering the hidden pathology. The authors believe that in digging into the hidden problem the counselor often imposes his or her value system on the client. The authors cite the example of middle class view of the family ties with offspring. Ghetto families' attitude toward ties with children are often quite different. If the pastoral counselor is middle class, he or she may attempt to impose middle class values on a ghetto family, jumping to the conclusion that this value or lack of it is the pathology. To hedge this possibility, the Brief Therapy counselor should stay with the client's primary complaint.³¹

²⁹ Ibid., 118-121.

³⁰ Ibid., 121.

³¹ Ibid., 122.

How does a counselor judge success?

To us, the most important indicator of successful treatment is a client's statement that he is reasonably or completely content with the outcome of treatment.³²

The group verifies success in two ways: (1) Can a simple "yes or no" be given to the question, "Does the problem persist?" (2) "Has there been a shift in the problem behavior?" A shift would be for parents of delinquents to spend a problem free evening away from home for the first time with the children at home with a babysitter. A shift would be for an obese person to no longer regard obesity as a problem. Generally the shift of a problem to the status of a non-problem is considered to be the successful completion of therapy.³³

Interventions

The authors divide intervention into two categories, major and minor.

Major interventions are used by the pastoral counselor to interdict the following problem solutions attempted by clients.

Attempting to force something that can only occur spontaneously

The authors list the following examples.

sexual performance (impotence, premature ejaculation, anorgasmia, painful intercourse, sexual apathy) bowel function (urgency, frequency, inability to urinate in

³² Ibid., 122-123.

³³ Fisch, 123-125.

a public facility) tremors and tics, muscles spasms, problems of appetite, stuttering, intractable pain, breathing difficulties (hyperventilation), insomnia, excessive sweating, problems of mood (depression) obsessions, and compulsions, creative and memory blocks.³⁴

A major intervention is appropriate when a client attempts to correct a problem by maintaining a behavior which is counterproductive. The counselor will usually suggest action that seems to be the direct opposite. For example, the insomniac is told to spend the energy usually given over to forcing sleep to some loathsome task such as cleaning the kitchen oven.³⁵

Attempt to conquer a feared event by postponing it

Phobias fall into this category. The authors characterize this major problem with the metaphor of the knight and the dragon, only in this case the knight is always getting ready to meet the dragon. The fearful duel is perpetually postponed. To combat this feared avoidance action, the client is told by the pastoral counselor to purposely lose the battle to the dragon. The client whose dragon is fear of the opposite sex is assigned the task of purposely setting up a situation where rejection is guaranteed. The purpose of the assignment is to expose the client to the feared situation but with the client in control. Rejection is planned for and expected, so therefore intrinsically managed by the client.³⁶

³⁴ Ibid., 129.

³⁵ Ibid., 131.

³⁶ Ibid., 139.

Attempting to reach accord through opposition

This pastoral counselor finds that this intervention works well with spouse conflict, youthful disrespect, employee-employer relations and senior citizens and their offspring. Spouse conflict responds well to a major intervention if the complainant will agree to take the "one down" position which the counselor reframes as power. The rebellious youth is counteracted with "benevolent sabotage" which the authors dub "the magic sword." Parents suddenly become careless, forgetful, and unpredicable, which may cause the youth to become anxious about the welfare of the parents. The reasonable parent who always comes to the rescue of the spouse-child conflict is to become more unreasonable than either spouse or child. This usually puts an end to their dependence on her or his diplomacy.³⁷

Attempting to attain compliance through volunteerism

The complainant in this situation wants the person about which they are complaining to spontaneously comply with behavior which the complainant alludes to but will not specifically ask. For the complainant to tell what the behavior is ruins the whole scheme. As an example:

I think what I am saying is: I want Andy to learn to do things, and I want him to do things - but I want him to want to do them.³⁸

Indirect statements are reframed by the pastoral counselor as "destructive." Direct statements are reframed as "beneficial."

³⁷Ibid., 139-152.

³⁸Ibid., 153.

An indirect statement would be "My, it is getting stuffy in here." The subtle hope is that the person's companion will on his or her own volition raise a window. The obvious direct statement is "Please raise the window."³⁹

Confirming the accuser's suspicions
by defending oneself

We have referred to this interaction pattern as the game of accuser/defender. It can be observed in marital problems ("I'm sure he is having an affair.") in child rearing problems ("We know she is getting into trouble.") and work related difficulties ("We know he is drinking on the job.")⁴⁰

The group suggests that the counselor can help the clients by getting the defender to agree with the accuser. The defender is counseled to no longer be defensive. He or she is counseled to agree with the accuser, "You are right, I am a procrastinator. The doctor is working with me on the problem." Agreement usually ends the game.⁴¹

The accuser/defender game can be stopped by what the authors call "jamming." This is done by the counselor making it impossible for the accuser to know if the information being received is correct. The husband whose wife objects to his drinking is instructed by the counselor to act intoxicated when he has but one beer. He then is to drink heavily but to tell his wife he has had but one beer. The untrustworthy child is told to do

³⁹Ibid., 152-155.

⁴⁰Ibid., 156.

⁴¹Fisch, 156-158.

something that would be viewed favorable by parents but to not tell them what she or he did. The parents are instructed to attempt to pry the truth out of the child. When the child is about to tell them what it is he or she has done, the child is to lie and tell the parents that the behavior was bad. The wife who is disgusted by her husband's habit of checking her state of arousal during intercourse is instructed by the counselor to tell the husband that she "felt nothing." Thus the accuser/defender game is ended because the accuser never knows if the person is telling the truth or just following the counselor's instructions.⁴²

General interventions have two purposes for the group. The first is that a general intervention is often used to set the stage for a major intervention. The second is that a general intervention may be enough to bring about resolution to the presenting problem.

Go slow. The first general intervention is the pastoral counselor may tell the client to go slow when in the counselor's view the client is "trying too hard." This intervention has several good effects. It lowers the clients fear that the counselor will try to change the situation too quickly, especially when the client is convinced that it is only by his or her present action that the situation is kept from becoming worse. The caution to "go slow" takes the urgency out of the situation where clients are fearful of a sudden change. This

⁴²Ibid., 158.

makes them more compliant to counselor instruction.⁴³

The dangers of improvement. Usually the client will be impatient to resolve the presented problem. The pastoral counselor may suggest to the obese that a sudden loss of weight will present a wardrobe problem. The procrastinating client is told that homework that is not completed is the client's unconscious warning that there is danger in moving too fast. This intervention is especially helpful with the "anxious" client who is "trying too hard." "To become less anxious or not anxious about a situation may be the only intervention needed."⁴⁴

Making a "U-turn." The pastoral counselor may use this intervention when she or he becomes argumentative with clients or when the present pursuit of the therapy is non-productive. The counselor can blame new direction on personal reflection or on the suggestion of a supervisor who has more experience.⁴⁵

How to worsen the problem. Resistance to the pastoral counselor's suggestions can sometimes be overcome by the counselor telling the client what will make the situation "absolutely impossible." The counselor then goes on to describe exactly and in detail the clients present actions. The client will resent being told what he or she can do to absolutely guarantee a worsening of the situation. Here the counselor has left the door open for the client to choose what the counselor

⁴³Ibid., 159-162.

⁴⁴Ibid., 162-166.

⁴⁵Ibid., 166-170.

believes needs to be done without spelling it out. A variation of this intervention is suggested for the client who is resistive to the counselor's suggestions, but can be persuaded to change. The counselor takes the client's position to the extreme logical conclusion which is so adverse to the stated goal of their solution of the problem that the client is driven by evidence to accept the counselor's suggestions.⁴⁶

All strategic approaches such as formulation of specific tactics, and major and minor interventions, disrupt the pathological heteronomous sequence of authority, power and control in a family. The pastoral counselor then moves to help the family reconstruct a healthy sequence of authority, power and management.

Termination of Treatment

The clinical pastoral counselor who does therapy briefly will find that there are not enough sessions to build a "counselor-client close relationship" as in long-term therapy. This frees the counselor and the client from the time consuming process of saying "goodbye." This, of course, will not apply to the parish pastor who counsels with a church member who remains in the membership of the church the pastor serves.

In brief therapy, then, the handling of termination is likewise, brief. However, since all aspects of brief treatment are handled strategically, it is useful to say a few things about termination also.⁴⁷

⁴⁶ Fisch, 176.

⁴⁷ Ibid., 176.

The authors caution the counselor to not bluntly and abruptly stop treatment. The following suggestions should move the pastoral counselor and client to a permanent closure. The authors suggest a pessimistic attitude toward the re-occurrence of the problem instead of celebration at counseling termination. This is done so the client will not feel the need to deny the return of the problem for the sake of her or his pride or the counselors disappointment. The counselor will caution the client to "go slow." This suggests to the client that she or he has progressed better than expected. The therapist may even suggest the client re-initiate the presenting problem temporarily just to impede too quick a recovery.⁴⁸ Although admittedly pessimistic on the surface, this sends the following three-fold optimistic message to the client.

First of all, the client is implicitly being told that he has done unexpectedly well in treatment, so well that he can make no further gains right away. Second, since he has been asked to bring about some exacerbation, should it occur it will have been defined as something he has control over. Finally, the exacerbation itself has been defined as a "successful" venture rather than a failure to sustain improvement.⁴⁹

In addition, should the client have to return for counseling because of a relapse, the counselor's credibility is maintained because the return of the problem was planned and predictable. The client who expresses mild concern that therapy is being terminated will be reassured by the counselor who insists that

⁴⁸ Ibid., 178.

⁴⁹ Ibid.

the client make and keep one last appointment in three weeks, whether it is needed or not.⁵⁰

This view is especially adaptive for the parish minister who counsels. It is extremely difficult for church members who have relapsed to return once they have terminated counseling with their pastor. This view leaves the door open for more counseling.

The authors suggest that the best direction for the counselor to take when a solution has not been reached is to utilize the last session to determine, if possible, the cause of counselor strategy failure for the following three reasons: (1) eleventh hour attempts to resolve a therapeutic problem rarely succeed, (2) successful counseling involves homework for the client which is precluded by "last ditch" efforts, and (3) the authors find that failure is usually attributed to the counselor working too hard but to the client not working hard enough. The counselor should ask this question on termination of counseling. "What, in your best judgement, do you feel was done or not done that may have hindered your resolving your problem?" The pastoral counselor should resist the temptation to become defensive when the client complains that no progress has been made when there is evidence to the contrary.⁵¹ The counselor who is asked for advice during the termination session should reply:

⁵⁰ Ibid., 183-184.

⁵¹ Ibid., 183-184.

Considering that I haven't done anything for you after all this time I'm flattered you still have confidence in me for advice. I'm sorry to have to disappoint you, though, because I don't have any brilliant ideas right now. Besides, I wouldn't trust any advice I gave you since I'm just likely to repeat past errors.⁵²

When the client has been uncooperative the pastoral counselor may join the client in agreeing that termination is desirable, but not because progress has been made but because the client has "unconscious wisdom." This wisdom tells the client that to resolve the problem would just create worse problems. This will do one of two things for the client: (1) agreement with the counselor puts the problem into the class of a problem that no longer demands treatment, or (2) disagreement with the counselor puts the responsibility of resolving the problem squarely back on the shoulders of the terminated client. The Palo Alto Group feels that there is more to be gained by quick and ready compliance with client initiated closure rather than a counselor initiated attempt to prolong treatment.⁵³

Values for the Pastoral Counselor in Brief Therapy

The unique views and methods of the Palo Alto group are commended to the pastoral counselor. Insight on how to do therapy briefly should be of special interest to the busy parish

⁵² Fisch, 185-186.

⁵³ Ibid., 186-188.

minister who counsels.⁵⁴

The pragmatic and utilitarian aspect of brief therapy views is especially commendable to the parish minister counselor and the pastoral counselor who holds a position in a counseling center. Counseling that moves quickly to termination in a few weeks is practical for counselor and family. Counseling that saves precious time may be an ethical value to all: client, family and counselor. This is true for the pastoral counselor who holds a position in a counseling center where fees are charged as well as the busy parish minister who counsels in the church building.

The busy parish minister counselor has many programs to manage besides counseling, which makes the Palo Alto Group views appealing. Seward Hiltner employs the metaphor of the four legs of a horse to describe the responsibilities of the parish pastor. One leg may be counseling. The other three to keep the horse or church office moving may be: the planning of weekly worship, management of Christian education and the promotion of social action.⁵⁵

⁵⁴Switzer, David K., The Minister As Crisis Counselor, (Nashville: Abingdon, 1974), 29. Switzer recommends crisis counseling to the pastor because of its brevity. The writer recommends Brief Therapy because it deals with the same issue.

⁵⁵Hiltner, Seward, Pastoral Counseling, (Nashville: Abingdon, 1959), 81.

The clinical pastoral counselor may appreciate the authors ethical reasons for staying with the presented problem. The group feels that the counselor who treats the presented problem as a symptom of a deeper problem risks imposing the counselor's values on the family or client. This concept could be qualified with a metaview that may call for an exception to the rule. The exception would be when the counselor feels the client will profit growthfully by educative counseling which informs the family in an area that has been skipped over and neglected.⁵⁶

⁵⁶Fisch, 122.

CHAPTER 6

A Modified Model For Family Counseling

An Educative Counseling Opportunity

The Palo Alto Brief Therapy Family Systems Group effectiveness suffers in this writer's opinion. The group's interest in brevity and fear that the counselor will impose her or his values on the family causes the Palo Alto Brief therapist to stop at the "cutting edge" of an educative opportunity.

In the Appendix of this Professional Project is a case history from the group's book Tactics which feels unfinished. The writer's experience as a pastor and juvenile department counselor would suggest that in similar cases, the church, the community, the family and the juvenile would suffer later because of the incomplete nature of the case. The pastoral counselor in a counseling center or on the staff of a church should be concerned enough about the next authority figure the juvenile meets to confront the family to move to an education counseling opportunity. The counselor could elect to continue to counsel with the mother, but better yet, schedule sessions with the son and mother or with the son.

Case planning for continued counseling should involve the following goals:

- (1) discovering what facts, concepts, values, beliefs, skills, guidance, or advice are needed by the persons coping with their problems;
- (2) communicating these

directly or helping persons to discover them (e.g., through reading); (3) helping persons utilize this information to understand their situation, make wise decisions, or handle problems constructively.¹

The pastoral educative counselor pictures himself or herself as a "player coach" who imparts skills to the client while actively engaged in an interchange of ideas that allows the client or clients to freely deal with the problems.²

Following is an outline of three counseling sessions which the pastoral counselor may use which will communicate skill to the juvenile when he is again threatened by a Tillician heteronomous authority figure. Session 1--How to talk to a heteronomous authority figure. Session 2--How to listen to a heteronomous authority figure. Session 3--How to negotiate with a heteronomous authority figure.³

Session 1:

How to talk to a heteronomous authority figure

Counselor: My purpose is to teach you how to talk to an authority figure who you feel has been unfair to you such as a school principal or policeman.

Youth: I hate that principal. He is the most unfair person but I showed him!

¹ Clinebell, Basic, 325.

² Ibid., 326.

³ Thomas Gordon, Youth Effectiveness Training Instructor Guide n.p., 1977. Adaptation of some ideas received in a Juvenile Department workshop conducted in San Francisco in March of 1979, with my own experience.

- C: I'm worried that you might run into someone else like him later. Let's talk about how to handle people like your principal because you are going to meet people like him everywhere you go.
- Y: Ok.
- C: The secret is to realize that when you become angry there is a feeling stuffed down inside somewhere.
- Y: He made me feel ashamed of myself but I didn't want to admit it. I had this hurt right here in the pit of my stomach. Right now the basketball coach is making me feel the same way. He is unfair. He put Jim in to play my position because his Dad will always take a car load of kids to the games. He is playing favorites. He is unfair and I am going to tell him so!
- C: What do you think he'll do when you tell him he is unfair?
- Y: Kick me off the team but it will be worth it.
- C: Let's try something different, that is, if you really want to play basketball.
- Y: I do like to play.
- C: I want you to tell him how you feel. What it is that he is doing that make you feel that way and how it affects you. Let's pretend the coach is in that empty chair. Tell him how you feel. What it is that makes you feel that way and how it affects you.
- Y: I get angry when you leave me on the bench. It makes me think I'm no good.

C: He knows you are angry. Tell him how you feel. Try the feeling words, ashamed and hurt.

Y: I feel ashamed and hurt when I have to sit on the bench every game. It makes me think I'm no good.

This is an adaptation of several case history verbatims. This educative counseling procedure has proved highly successful.

Session 2:

How to listen to heteronomous authority

C: I want to teach you how to listen to other people with this fun little game. We'll pretend that this cup is a microphone. Only the person who holds the cup can talk or those to whom the speaker extends the microphone. The speaker releases the cup to the next player only after the first speaker is sure the next player has really heard him. We are going to engage in bitter debate to begin with. One that will make you eager to talk back. I am going to tell you why my shoes are better than your shoes. Now remember, no interrupting. Listen carefully to what I have to say because you can't talk back or tell me I am wrong until I am sure you heard me. My shoes are better than your shoes because they are "slip ons" . . .

Y: You said your shoes were "slip ons" . . .

C: Ok you heard me except you forgot that they are all leather. The microphone is yours.

Y: Well my shoes are better than yours because they are Nike's
 . . .

The topics for discussion can range from the ridiculous to very serious such as the legalization of marijuana. The youth and counselor then discusses the dynamics of listening that the game teaches. One discovery is that lengthy conversations are hard to remember. What is said last is often remembered better. Listeners often edit conversation by adding and subtracting ideas. The youth is then coached to listen carefully to his principal, basketball coach or any authority figure. He is then instructed to tell, in his own words, what he heard. The youth is told that the best compliment he can pay an authority figure is to prove that she or he has been heard. It would be appropriate to suggest the youth test this skill with the basketball coach with whom he has had some success.

Session 3:

How to negotiate with a heteronomous authority figure

Sessions 1 and 2 are a prelude to session 3. The conflict usually is over opposing needs of the client and the authority figure. The client "role plays" the situation if the authority figure is not present for the session.

C: As I understand it you want more time to spend with your friends but your Dad wants you to spend all your free time after school and Saturday and Sunday doing chores around the house.

Y: Yah, it seems to be getting worse instead of better since I had all that trouble at school.

- C: So your needs are to spend more time with your friends. Your Dad's needs seem to be to get more work out of you. I'm going to suggest that you use all the skills we already talked about such as talking and listening to your Dad. Make sure he knows how you feel about all this. Make sure he knows you have heard what he has to say. Then ask him to negotiate with you for some time with your friends. I want you to write down all the compromises you can think of and ask him to do the same. Then to discuss one or two of the compromises that makes the most sense to both of you.
- Y: Well, talking and listening to the coach worked. I'll try it on Dad.
- C: Let's put Dad in the empty chair and practice what you want to say to him.

The next session the youth reported that he and his Dad had sat down at the kitchen table where they worked out a schedule for chores that earned points. The points were to be traded for time off with friends. The agreement was written up by the youth and posted on the refrigerator where points and time off could be verified by father and son. The youth was encouraged to negotiate with his basketball coach for personal instruction on court skills. These three sessions are adaptations of many case history verbatims. The setting and persons are changed but the dynamics are the same.

Modification

The preceding verbatim reflects the modification this pastoral counselor would join to an original case presented by

the group in their books Change and The Tactics of Change. The following verbatim is a composite of several counseling situations managed by the pastor counselor which engages the issues raised by this project. The names and circumstances are changed but the dynamics come from the counselor's experience. The views, methods and techniques unique to the Palo Alto Brief Therapy Group coupled with the way the theology of Tillich and Ruether may engage issues are written into the following verbatim and commentary.

The pastoral counselor finds a note left by the Counseling Center receptionist that a Mrs. Brown has phoned for an appointment. Before returning the phone call, the pastor takes a few minutes to collect his thoughts so that the counseling will begin well and conclude in the interest of brevity. Management of this initial contact is crucial to doing counseling briefly. Mentally the pastor counselor goes through the following check list:

1. Mrs. Brown is the person most likely to be motivated for change.
2. The persons to which the complaints are directed are poor counseling session risks.
3. The pastoral counselor will not agree to contact former counselors of the clients.
4. The prospective client may attempt to begin therapy on the phone which the counselor will resist.
5. The counselor will not agree to do specific treatment.

With the above in mind, the pastoral counselor returns Mrs. Brown's call. An appointment is made for the following Tuesday with Mrs. Brown and her husband.

In the first session with the couple the counselor plans to receive answers to the following questions:

1. What is the nature of the complaint?
2. How is the problem being handled?
3. What are the clients' minimal goals?
4. What is the clients' position and language?

(After introductions and questions of clarification:)

Pastor Counselor: What brings you to counseling now?

Husband: My wife and kids are completely out of control!

PC: Can you be specific? What is happening? What do you mean?

H: Agnes and her kids won't go to church with me any more. Can you beat that? They flatly refuse to go to church with me. That's grounds for divorce.

PC: I feel your anger and frustration, Mr. Brown. How far have you gone with plans for a divorce?

H: Well, I've thought about it, you can be sure of that.

PC: You are so hurt and angry over all this, but you haven't gone to see a lawyer.

H: Right.

Wife: Let me explain. The church in which we have our membership just called a woman pastor. George has refused to attend worship services with us since. The fuss he made at board meeting was so embarrassing to me and the children. You can't believe how angry he became. The children are afraid to be around him at home. He behaves like a crazy man. We've been to teacher's conference with the children last week. They aren't doing well in class. I believe this is related to George's re-

action to the new pastor. George's solution is to go to a new church, which is completely unacceptable to me and the children. He has been threatening to divorce us since this whole thing happened. Everyone goes around the house afraid to whisper.

PC: Help me to understand this. (One down position. "I understand," would be one up position.) Since this new pastor has come, your home life has been turned upside-down. George is so upset he wants to move to a new Church, which is opposed by you and the children. This has caused other problems in school. Any other problems?

W: Yes, tell him about your job, George.

H: Nothing is right anymore. Why can't it be like it was in the 70's? Everyone had a job. The children were small and loving. Now everything has gone to hell. (Here George cries. Agnes puts her hand on his. The Counselor pauses until it seems appropriate to continue.)

PC: I am trying to understand, George. I feel your deep, deep hurt. Help me to understand better.

H: I am the executive director of the chamber of commerce. The local board chairman has been especially critical lately. I think he wants me to resign, but I'm not a quitter. (This may seem like poor management on the part of the pastor counselor in that we have strayed from the presenting problem, however the pursuit of this subject proved to be a key to moving George to a change later.)

- PC: What do you mean by "quitter?"
- H: I've initiated an advertising program for the city that is innovative, progressive and potentially productive. I will not quit until the goals are reached. I am sure this program will make it. But sometimes I wonder . . .
- PC: But now you are ready to throw in the towel? (I purposely stated the opposite of what I understood George to say, to get him to clarify his position.)
- H: Certainly not. I did not mean to give that impression. The more he pushes me the more determined I am to stay. He will have to get the board to fire me.
- PC: I admire your courage, George. It takes a lot of determination to stay on a job when influential people oppose you for no apparent reason. (The counselor notes quietly that George is determined to stay with his job but is ready to leave the Church.)
- H: You bet. I can't stand quitters. I have no respect for them. I guess this comes from my English ancestry. The first person that pictured the English as a bulldog had them pegged right. When I set my jaw I stay with a job until it is completed. (The counselor continues through the next four sessions probing for client position, former solutions to problems, cautioning the family to move slowly as the pastor moves slowly.)

Patient Positioning

The counselor realizes that Mrs. Brown is the theonomous authority of the family. The conclusion that Mrs. Brown is the

theonomous authority comes from the views of the group. She made the initial contact with the counselor. Tillich would concur with the views of the group in that she endured the problem patiently because her authority was not threatened. It was the "strange work of love" that caused her to seek a solution to the family problem. Mr. Brown's heteronomous authority is weak. He became defensive immediately when his patriarchal authority was threatened. His sanctions were immediate. Mr. Brown is the heteronomous authority. The counselor's goal is to bring the family to a position of interdependence. Mrs. Brown has endured patiently. Before session 6 he will encourage Mrs. Brown in a private session to allow the exercise of "the strange work of love." From session 3, the counselor learns that Mrs. Brown sees her husband as ill. Her position is that her husband's problem is medical. The children also see their father as ill. The pastoral counselor will join the wife's position by referring to Mr. Brown's problem in medical metaphors.

Case Planning

1. Assessing the clients' positions: George Brown sees himself as a progressive business man. He is not a quitter. Agnes sees herself as the rational logical member of the family. The children join their mother in believing that their father is ill.

2. Assessing clients' attempted solution: Agnes has patiently endured. She is the anchored person which is a position unconsciously accepted by the rest of the family. She has tried to mediate reconciliation between George and the

Pastor. She has openly and secretly met with the Pastor seeking a solution to the problem. The more she has tried to bring about a solution, the more difficult married life has become.

3. Deciding what to avoid: Agnes and the children believe George is ill. The counselor will avoid referring to George as stubborn, intense, or determined.

4. Formulating a strategic approach: The counselor learns that the Pastor has relayed her frustration concerning males who object to female church leadership to Agnes. "When someone reacts to my ministry as violently as your husband has, I feel the best thing for all is for him to find another church where he is comfortable. He is a typical non-progressive patriarch who severs his relationship with the church that elects to recognize and employ the unique talents that a woman pastor brings to the profession."

5. Formulating specific tactics: The counselor tells Agnes that she is to share the above information with her husband. She is to use the word "quitter" or "quit" at least four times. She is further to say that she and the children are ready to join him in quitting the church. Then she is to say, "I know this is a real sacrifice on your part, but you are doing the right thing by quitting. Quitting the church is the right thing to do until this Pastor leaves. And after all, how would it look for someone to embarrass the Pastor after she has made such a statement concerning those who quit the Church." She is then to walk away from her husband. If Agnes expresses reluctance to enter into this tactic because it does not seem just, then the

pastor counselor is to remind her that actual separation is sometimes demanded by "the strange work of love" in order for a reconciliation to take place. Culturally it has been written indelibly into George's mind that he is not a quitter and that he is a progressive person.

6. Selling the task: The counselor is to sell the task to Agnes by telling her: "Medicine that cures is often bitter and difficult to swallow."

Agnes successfully shared the information with George the next day, a Wednesday. The following Sunday George announced at the breakfast table that no one was going to run him off from his Church. "Everyone," he ordered, "is to get dressed for Sunday School and Church" because they were all returning to Old First Church.

The family meets for the eighth session together. George is sure that he has done the right thing in returning to Old First with his family. Agnes and the children are delighted, but the pastor counselor shares with the family the unfinished feeling he has which is confirmed by the family. He suggests they contract for six to eight more sessions to "sort some things out."

The pastoral counselor plans the next six to eight sessions around the three educative counseling goals mentioned earlier in the chapter:

- (1) discovering what facts, concepts, values, beliefs, skills, guidance, or advice are needed by the persons coping with their problems,
- (2) communicating these directly or helping persons utilize this information

to understand their situation, make wise decisions, or handle problems constructively.⁴

Session 1

Exploration of the volcano metaphor with special attention given to the concept of transparencies which encourages the discussion of the immanence of God.

Sessions 2 and 3

Exploration of the practical use of authority, power and management of the family. Discussion of the interdependency of one family member with the rest. Inventory of talents with a discussion of the responsibility of each member of the family to share, followed by a discussion of the responsibility that maturity places on the right to manage.

Session 4

The pastoral counselor assigns reading from a current graded curriculum from the Church's Christian Education Department to the family. The family is to come to the next session prepared to discuss the issues. Suggested curriculum: Growing Up To Love: The Meaning of Human Sexuality by Larane Wright O'Malley, Christian Board of Publication, St. Louis, Mo. Current periodicals are also assigned that deal with feminist issues.

Sessions 5 and 6

The Pastor assigns the Browns the task of reading The Five Usable Foundations For Feminism found in Ruether's book Sexism, pages 21 and following. The family is to come prepared to

⁴Clinebell, Basic Types, 325.

discuss the issues.

Session 7

Further exploration of the concept of interdependency. A discussion of the unique rules by which the family business is conducted and how they may be modified with maturity.

Session 8

Summary and goodbye. (George expresses his gratitude for the release in pressure he feels which he attributes to counseling.)

These are but two examples of how the pastoral counselor may use a modified model of the Palo Alto Brief Therapy Groups views and practices for counseling. Each new counseling situation where the counselor elects to use the views and practices will present new educative opportunities.

Closing Summary

The pastoral counselor who is interested in "doing therapy briefly" is encouraged to add the views and practices of the Palo Alto Brief Therapy Group to her or his repertory of counseling skills. The theological perspective of Paul Tillich and Rosemary Radford Ruether on authority, power and control or management compliments the Palo Alto Brief Therapy Group by giving it an ontological and timely background. The pastoral counselor may elect to add educative counseling sessions to teach the parishioner or client doctrine, morals and skills.

Appendix

The current Palo Alto Family Systems staff therapist identifies a position of authority in a member of the family. He or she joins that position of authority and attempts to bring about the change contracted by the family. That change does not necessarily ask the therapist to teach the family a holistic approach that would guard against a similar future problem. The pastoral counselor may feel the task incomplete until the family gains a healthier concept of the authority, power and management. The following case history from the book Tactics of Change is an example. A fourteen year-old boy is suspended from school for fighting and selling drugs on the school grounds. The principal, as an act of charity, allows the boy to take his school work home with the hope that he will join his class at the beginning of fall semester. The boy angrily refuses to do his "homework" on the grounds it would be complying with the wishes of the principal. The boy's mother goes to the Palo Alto Group for help. They coach her, after several interviews, to stop taking the principal's position and to join her son's position. She is instructed or advised to tell her son:

It might be a mistake for him to do any school work in the light of what she had heard about the principal. At PTA meetings and elsewhere, he had said that students could get nothing out of school unless they attended classes regularly. Therefore, if her son did the school work offered and did it at least as well as when he was attending class, the principal would have a red face. And worse, he would be considered a

downright fool if the son did better studying at home than at school. "While I would like to see you move on with your class, it might be better to sacrifice your own education than to make a respected principal look like an idiot in the eyes of other students and teachers." ¹

The authors report that the fourteen year old took the energy of his anger and desire for revenge and rejoined his class with better grades than before. The authors admit that to be motivated by anger and revenge is not the best. The boy's attitude is called "ugly."

The pastoral counselor who uses the Palo Alto Group's views should be concerned about the next authority figure that confronts the youth. The youth may not have his mother or a therapist to manipulate him. The pastoral counselor should care enough about the youth's future growth to confront him concerning his anger and desire for revenge. The pastoral counselor may add the growth formula to his case planning: Growth = Caring + Confrontation.² A pastoral counselor's concern for high level wellness involves the attempt to teach the family how to handle future anger producing situations.³

¹ Fisch, Tactics of Change, 107-109.

² Clinebell, Growth Counseling, (Nashville: Abingdon, 1979), 55.

³ Clinebell, Contemporary Growth Therapies, 189.

BIBLIOGRAPHY

- Aponte, Harry J. Family Therapy. Ed. P. Papp. New York: Gardner Press, 1977.
- Baum, Frank L. The Wizard of Oz. Chicago: Hill Publishing, 1900.
- Bell, J. E. Family Therapy. Ed. P. Guerin. New York: Gardner, 1976.
- Clinebell, Howard. Basic Types of Pastoral Care & Counseling. Rev. ed. Nashville: Abingdon, 1984.
- . Contemporary Growth Therapies. Nashville: Abingdon 1981.
- . Growth Counseling. Nashville: Abingdon, 1979.
- Fisch, Richard, et al. The Tactics of Change. San Francisco: Jossey-Bass, 1983.
- Garrett, Wilbur E., ed. "Mountain with a Death Wish." National Geographic, Jan. 1981: 1-65.
- Gerth, H. H., and C. Wright Mills, eds. From Max Weber. New York: Oxford Univ. Press, 1970.
- Gordon, Thomas. Youth Effectiveness Training Instructor Guide. n.p., 1977.
- Guerin, Philip J., ed. Family Therapy. New York: Gardner, 1976.
- Hallenbeck, Phyllis N. "An Analysis of Power Dynamics in Marriage." Journal of Marriage and the Family 28 (May 1966): 200-203.
- Hiltner, Seward. Pastoral Counseling. Nashville: Abingdon, 1959.
- Lipser, David. Gregory Bateson. Englewood Cliffs, N.J.: Prentice Hall, 1980.
- McDonald, Gerald W. "Family Power." Journal of Marriage and the Family 42 (Nov. 1980): 841-851.
- Minuchin, Salvador. Families & Family Therapy. Cambridge: Harvard Univ. Press, 1974.

- Minuchin, Salvador, et al. Families of the Slums. New York: Basic Books, 1967.
- Morrison, J. D., ed. Masterpieces of Religious Verse. New York: Harper Bros., 1948.
- Niebuhr, H. Richard. Christ and Culture. New York: Harper Bros., 1956.
- Ruether, Rosemary, R. Sexism and God-Talk. Boston: Beacon, 1983.
- ____. New Woman New Earth. New York: Seabury, 1975.
- ____. Disputed Questions. Nashville: Abingdon, 1982.
- Rylaardam, Coert J. "The Appearance (Exodus 19:16-25)." Interpreter's Bible, Vol. 1 New York: Abingdon-Cokesbury, 1952.
- Safilios-Rothschild, Constantina. "A Review: 1960-1969," Journal of Marriage and the Family 32 (Nov. 1970): 539-552.
- Sarason, Irwin G. and Barbara Sarason. Aggression in Children and Youth. Eds. Robert M. Kaplan, Vladimir J. Konecni and Raymond Novaco. Boston: Martinus Nijoff, 1984.
- Stone, Howard. Crisis Counseling. Philadelphia: Fortress, 1976.
- Switzer, David K. The Minister as Crisis Counselor. Nashville: Abingdon, 1974.
- Tillich, Paul. The Courage To Be. New Haven: Yale Univ. Press, 1954.
- ____. Love, Power and Justice. New York: Oxford Univ. Press, 1960.
- ____. Systematic Theology I. Chicago: Univ. of Chicago Press, 1951.
- ____. Systematic Theology II. Chicago: Univ. of Chicago Press, 1963.
- ____. Systematic Theology III. Chicago: Univ. of Chicago Press, 1963.
- Waltzlawick, Paul, et al. Change. New York: Norton, 1974.